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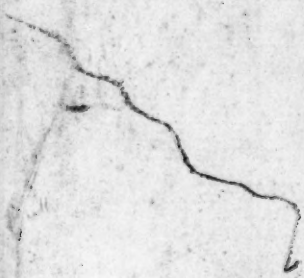
Mr. DODWELL's PRELIMINARY DEFENCE.

In Two PARTS.



A

PRELIMINARY DEFENCE

OF THE

Epistolary Discourse,

Concerning the

Distinction between Soul and Spirit.

In TWO PARTS.

I. *Against the Charge of favouring* IMPIETY.

II. *Against the Charge of favouring* HERESIE.

In the *Former* is inserted a *Digression*, Proving, that the *Collection* of the *Code* of the *Four Gospels* in *Trajan's* Time is no way *Derogatory* to the *sufficient Attestation* of *them.*

By HENRY DODWELL, M. A.

LONDON, Printed for *George Strahan* at the *Golden Ball* against the *Royal Exchange* in *Cornhill.* 1707.

A

PRELIMINARY DISCOURSE

OF THE

Epistolary Discourse,

Concerning the

MVSEVM
BRITAN
NICVM

9 2h

I. Proving, That the Power of Governing
IMPLIES
II. Proving, That the Office of Governing
HERESIE.

In the Former is inferred a Digression,
Proving, that the Collection of the Code
of the Four Golpels in Trajan's Time
is no way Derogatory to the Reflection
Reflection of them.

By HENRY DODWELL, M. A.

LONDON, Printed for George Strahan at the Golden Ball
against the Royal Exchange in Cornhill. 1707.

An *Addreſs* to my *Adverſaries*.

IT is not without great *Regret* on my part, Honoured Sirs, that I am *forced* on this Controverſy, though in my own *Defence*, and in favour of an excellent *Cauſe*. If it were poſſible, I wiſh I could deal with *Cauſes* immediately, without concerning the *Perſons* of any *Adverſaries* at all. That alone is the *Publick* Intereſt, that uſeful and neceſſary *Truth* may be diſcover'd without any *Perſonal* Provocation, or any thing that may be ſo *interpreted* by a *concern'd* Adverſary. The *Cauſe* is indeed all that the *Publick*, and the *Impartial* truly *Conſcientious* Reader, *ought* to be concern'd for. *Perſonal* Diſputes are *beſide* the *Cauſe*, and *dy* with the *Perſons* concern'd in them. Yet that is not the *only* Inconvenience of them. Their *Uſeleſsneſs* might be more eaſily born with, if they were not alſo *Hindrances* from that Diſcovery of the *Truth*, which ought to be the *Principal* Deſign of *Writers*, as well as *Readers*, of *Contro-*

verſial Diſcourſes. Perſonal Concerns mingle the *Paſſion* of the *Writer*, and *provoke* that of the *Adverſary*, and tend to that *undiſciplin'd unchriſtian* Behaviour, which *corrupts* the *Judgments* on *both* ſides, againſt fairly *giving*, or *receiving*, Conviction. They *divert* Conſcience, and *provoke God* to deny that *Aſſiſtance*, without which *Humane* Endeavours are very inſignificant in Enquiries of *this* nature, which depend on *Divine Revelations*, and *Divine Suggeſtions* of *Seaſonable* Thoughts, which no *Humane* Sagacity could have diſcover'd, though the *Reaſonableneſs* of the *things* themſelves will *approve* them to the ſevereſt Scrutiny when they are ſuggeſted. I therefore deſire to have *Peace*, if poſſible, *with all Men*, eſpecially with thoſe who *ſtill* agree with us in the common Cauſe of *Religion* and of *Piety*. Moſt of all with the *Clergy*, whoſe Honour I take to be *inſeparable* from the *Intereſts* of *Religion* it ſelf. Nor can I forget the *late* Endearments of *Communion* with *that Clergy*, whoſe *Communion* we are *forc'd* at preſent to *forbear*, if we will be true to thoſe *deareſt Intereſts* of *Religion*, and even of *that Clergy* with whom we *cannot* joyn at *preſent*, if we will be *true* to their

their *greateſt Intereſts*. Methinks, they ſhould not be angry at us for aſſerting, at our *own* hazard, what *they* are more *concern'd*, and more *oblig'd*, to *defend*, than *we* of the *Laity*. Yet that, I hope, ſhall never diſcourage us from perſiſting in it, who act herein on Principles of *Conſcience*, and who reckon on a Reward for it not from *Men*, but from *God*. It may rather *encourage* us when we can hereby *ſatisfy* our *Conſciences*, that we have no *Humane* Conſiderations for it. However *God* has made our *greateſt* Intereſts ſo *inſeparable* from our *Duty*, that, let Men do what they pleaſe, we *dare* not think our ſelves at *liberty* to deſert it for *God's* ſake and our own *Souls* ſake, without any *other* proſpect. I cannot therefore forget our late Relation to the *Clergy* of our *then* common *Mother*, which *God*, when he pleaſes, may reſtore on the ſame *Terms* as formerly, when *they* ſhall *return* to them, and to their former unſpotted *Conſtancy* in *aſſerting* them. In the mean time I humbly beg that we may ſo debate our *preſent* Diſputes, that nothing may hinder us on *either* ſide from *receiving* Conviction, and *acknowledging* it. *Yielding* to *Truth*, when it appears *againſt* us, is, in *our* unhappy degenerous

times, a *Mortification* not eaſily ſubmitted to, though it be not *aggravated* by any Humane *Paſſions* of our *ſelves*, or of our *Adverſaries*.

If I may thus far prevail with my preſent Adverſaries, it will give us, on *both* ſides, a better *Proſpect* of the *Iſſue* of our *Arguments*, when nothing but *Evidence*, and *Conſcience*, is admitted in our *Determinations*. They will not then ſhew themſelves ſo ill affected to truly *Primitive Antiquity*, for which our late common *Mother* has always profeſſed a *Veneration*. They will not then eaſily quit the unanſwerable *Advantages* of the *Catholick* Cauſe, againſt the *Socinians* in the *Scripture*-Alluſions to the *Style* of the *Platoniſts* in the Fundamental Doctrines of the *Trinity* and the *Incarnation*. They will not then ſhew themſelves *unfavourable* to what is not only *ſaid*, but *proved*, by me (againſt *Schiſmaticks* from our late *common* Body) in order to ſerve a *preſent* End by joyning in *Politicks* with ſuch *Schiſmaticks* who can never unite on Principles of *Conſcience*, which may *oblige* us to *be*, and *continue*, one *Communion* independently on the *State*, and the various *Changes* of *Secular* Societies. They will not then be willing to charge the *Miſtakes*, where they

they conceive me guilty of *any*, on my *Brethren* in thoſe unhappy Diſputes, of which themſelves have given the *Occaſion*, which *Diſputes* at preſent *break* our *Communion*. I am ſure I have found them *far* from being *too* favourable to *me*, in relation to my *late* Book, for which they would make *them* anſwerable. They will not then charge even *me* with what they *can* never *prove*, only on the *Teſtimony* of others, who cannot pretend to *know* ſo much of my Mind, as themſelves may, when they have *read* my Book: Much leſs would they then go *back* from their *own* Principles, when they find them *inſiſted* on by *me*. They would rather *help* me in *clearing* the *Senſe* of truly *Primitive* and *Catholick Antiquity*, which can never *miſguide* us, when it is *truly* underſtood, in *Doctrines* not *Singular*, but generally and unanimouſly *receiv'd* as *Fundamental* and of *great* Importance. If they will be pleaſed *thus* to try me, I hope I ſhall never give them any reaſon to repent of the *Pains* they ſhall be pleaſed to take, in order to my better Information. Provided they will plead their Cauſe by ſolid and convincing *Arguments*, not by *Prejudices*, or by ſupercilious and precarious *Cenſures*. My

deſire is not, that any thing ſaid by *me* ſhould any *further* be received than as it is, upon the utmoſt *Tryal* found *agreeable* to the Senſe of the *Primitive*, that is the greateſt *Eccleſiaſtical*, Authority. I only humbly beg that even this *Authority* may not *ſuffer* or be *prejudged* on account of the *Contemptibleneſs* of the *Proponent*.

They may more eaſily *grant* me my *requeſt* when they ſhall be pleaſed to conſider, what I have *here*, and *elſewhere*, ſuggeſted, that no *Catholick Communion* can be retrieved in this Life, unleſs *particular Churches* yield in ſuch points as are, on *their* part, culpable *Impediments* of that *Communion*; And that no *Conceſſion* can be *eaſier*, and more *practicable*, than that which is to reduce each *particular* Church to what ſhe was *formerly*, when ſhe was in her moſt *perfect* State. If therefore *Churches* muſt be oblig'd to *yield* for *Peace's* ſake, and *all* particular *Churches* without *exception*; what can *private* Perſons pretend, why they ſhould not alſo *ſubmit* their imbibed *Prejudices* to the ſame *Tribunal* by which all *Modern Churches* ought to be *concluded*, if they will indeed *prove* themſelves *unconſcious* of having *innovated* from the *Doctrine* received by them when they *firſt* received

ceived their *Chriſtianity*? I know no *danger* they *need* to fear from theſe *Enquiries* into the *Senſe* and *Diſcipline* of the *Primitive* Church, provided it be managed with that due deference to *Spiritual Superiors* which truly *Pious* and *Conſcientious* Enquiries will eaſily confeſs to be their Duty. Enquiries of this nature cannot *begin* immediately at *Superiors*, though they had ſtill been *poſſeſſed* of all thoſe *Rights* of which the *violence* and *Sacrilege* of *degenerous Ages* have deprived them. All they could have done, even in that Caſe, would have been, to have *delegated* skilful Perſons for that purpoſe, of whoſe *Fidelity* they might have been aſſured, to prepare *Materials* for them. This may ſtill ſafely be done by *private* Perſons, provided *they* do *not* exceed the liberty *allowable* to their *Station*, of *only preparing* them. The *leſs Authority* the Collectors have, the greater *liberty* others will have to *diſcover* their *Errors* where they may prove miſtaken. And, when all is thoroughly debated, *Authority* may then more ſecurely *judge* of the *Teſtimonies* produced on all ſides, whether they be truly *underſtood*, and when it may be *ſeaſonable* to concern themſelves as *Judges* for their *own Communion*, on what *Terms* they

will

will *admit*, or *reject*, their *own Communicants*. And to *them* I heartily ſubmit all I have ſaid when my preſent, or future Adverſaries, ſhall have made all the Obſervations they ſhall think fit to make, either for *improving*, or *correcting* it. For I am ſtill at liberty to *correct* what I ſhall *judge* to *need* correction on a fair hearing of their Arguments. I know not what *themſelves* can deſire more. But they cannot judge *inſults* and *levities* fit to be taken for *Arguments* for ſatisfying *Conſcience*. The *Subjects* are great and grave, and the *Authorities* inſiſted on by *me* are *far* from deſerving *Contempt*, whatever they may think of *me*. I am ſure a *haughty* treatment of them, *without* Arguments, will never *prove* them *really contemptible*. Such *Arts* of *evading* a *fair Tryal* will not become *them*, any more than they become the *Cauſe*.

The *ſeeming Novelty* of the *truly Ancient* Notions advanced by me may very naturally *amuſe* at the firſt hearing of them, and may be taken for *Novelty indeed* by them who take *lower Antiquity* for the *Standard* of *Antiquity*, without regard to that *earlieſt Antiquity*, which ought to *over-rule* all things, *that* of the *true Original* of all our *Eccleſiaſtical Traditions*. Nor do I admire that Perſons can-

cannot, on a *ſudden*, deveſt themſelves of all the *Prejudices* of their *Education*, in either *queſtioning* what they have *never* formerly been uſed to *queſtion*, or in *granting* what, for many later Ages, has generally been *denyed*. Yet we have had our *Education* in a *Church* that has always profeſſed a Veneration for the *firſt* and *pureſt Antiquity*. This might prevail with us to give, at leaſt, a fair *hearing* to what *pretends* to ſo Creditable a *Patronage*. This is the *leaſt* that ſhould be *expected*, and yet it is as *much* as I *deſire* in this Caſe. I do not expect that they ſhould, at *firſt*, put off their *Prejudices* againſt *believing* things of this kind till they have thoroughly *examined* them, and thereby find that their *favour*, to the *Opinion* they are poſſeſſed of, *deſerves* indeed the Name of an uncommendable *Prejudice*. And then there will be no doubt of their *Duty*, not to ſuffer themſelves to be acted by it. What, I think, I have reaſon to expect, at preſent, is no more than to deveſt themſelves of *thoſe Prejudices* which may hinder them from a ſedate *examen* into the *Merit* of my *Cauſe*. And in expecting *this* from them, I do no otherwiſe than all Wiſe and Pious *Caſuiſts* think *fit* to be done in Cauſes of very *great* and *momentous* importance,

portance, notwithſtanding what is reaſonable to be *allowed* in the Caſe of *Invincible Ignorance*. They do not *allow* any *favour* to any who are *out* of the *true Communion*, if, upon any pretence whatſoever, they ſuffer themſelves to be *prejudged* againſt *hearing* and *examining* the *Reaſons* which, if they were *examined*, would prove ſufficient to let them ſee their *Obligation* to enter into the *true Communion*. Such *Infidels*, or *Hereticks*, or *Schiſmaticks*, are judged *incapable* of the Plea of *Invincible Ignorance*, when they are thus *reſolvedly* wanting to *themſelves* in the *uſe* of their own *endeavours*. This is rather taken for an *affected Ignorance*, which does not *extenuate*, but *aggravate* the *Crime*. Let them therefore ſecure *themſelves* in *this* particular, and I ſhall leave the *event* to their *own Conſciences*, whether they will *then* think themſelves *obliged* to be of my *Mind*, or no; and to my *Superiors* what they will *think* themſelves *obliged* to *determine* in the Name of their reſpective *Bodies*, which God has obliged to be concluded by them, when God ſhall be pleaſed to *reſtore* them to the full *uſe* of their *diſuſed*, or *invaded*, *Rights*. For my part, I think, it *becomes* Perſons, in my mean Station, not to *deſire* any *changes*, even for the

better,

better, that may be *tumnltuous*. The *weakning* of *Authority* I take for a greater *miſchief* than can be *recompenſed* even by *Reformation* in particulars of *leſs momentous* conſequence. And our *leaving* the *events* of our Arguments to the *Conſciences* of our *Equals* and *Superiors*, I take for the true *Expedient* for *reconciling* our *Duty* not only to *receive*, but to *propagate* the known *Truth* with our *Duty* to the publick *Peace* of the *Church*, in whoſe *Communion* we live, and to the *Governors* of our *Communion*. It will alſo be ſufficient to *ſecure* thoſe *Governors* from all *dangerous* apprehenſions of ill *conſequences* from ſuch *liberties* of *private Perſons* for the *Publick Good*, whilſt they are thus *managed* conſiſtently with their due *Subordination*.

THE

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NO Concern *for* Piety *can oblige* Good *Men to* Cenſure *the Doctrines of* others, *till they be firſt well* aſſured *that ſuch* Doctrines *are indeed* injurious *to* Piety, § I. Weak *Reaſons ſufficient for giving* Impious *Perſons a* Pretence *in favour of* Senſual Liberty, § II. *An* Inſtance *of ſuch* Weakneſs *relating to the* Doctrine *of Dr.* Tillotſon, *concerning the* Eternity *of* Hell-Torments, § III. *Another* Inſtance *relating to my ſelf. It is no* Diſparagement *to the Credit of the* Goſpels, *that they have no* ſurer *Humane* Atteſtation *than* Epiſcopacy, § IV. *Nor that they receiv'd their* firſt *publick* Atteſtation *in the beginning of the Reign of* Trajan, § V. *My* late *Book concerning the* Diſtinction between Soul and Spirit, *makes the* Puniſhment *of Impenitent Sinners as* great *as it is made by the* received Opinion, § VI. *The* Actual Mortality *of the* Soul, *does not* neceſſarily *follow from the Conceſſion of its being* Naturally Mortal, § VII. *The* unſettling

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if

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A
Preliminary Defence
of the
Epiſtolary Diſcourſe.

1. *No* Concern *for* Piety *can oblige* good *Men to* Cenſure *the Doctrin of* others, *till they be firſt well* aſſured *that ſuch* Doctrines *are indeed* injurious *to* Piety.

THE *Prejudices*, rais'd in the Affections of the Pious Readers againſt my late *Epiſtolary Diſcourſe*, make me think my ſelf oblig'd, in *Prudence*, to begin with *them* before I can hope that even *ſuch Judges* can behave themſelves *impartially* in giving their Sentence concerning my principal *Cauſe*. I deſire by no means to *offend* Ears *truly Pious*. And I moſt heartily *Congratulate* the *Zeal*, and even the *juſtifiable Preſumptions*, of ſuch Perſons, in *Favour* of all *Humane Duties*, much more of *Piety* the *principal* of thoſe *Duties*: Nor do I fear their abhorrences of even *hearing* Apologies for *Impiety*, or for any ſuch Doctrines as may, by *rational* and *ſolid Conſequence*, either *overthrow*, or *weaken*, the *Obligations* God has been pleaſed to lay on *Sinners* to *return* to their *Duty*, and to *forbear* their Sinful

Courſes. I take it for a certain *Criterion* of the *Falſhood* of any *Doctrine*, if it *favours* any *Impiety*, or *interferes* with any *Divine Eſtabliſhment*. And I have accordingly been wary, in all Enquiries for my own ſatisfaction, to ſecure the *Uſefulneſs*, or at leaſt the *Innocency*, as well as the *Truth*, of Propoſitions; and (to uſe the ſtile of the Apoſtle) that they be not only *Faithful*, but alſo *worthy of acceptation*. Thus far therefore I agree with my Cenſorious Brethren, and am ready to joyn *Iſſue* with them on *theſe* Terms, if *theſe* will ſatisfie them. And what can they, in *reaſon*, deſire *more*, if their Concern for *Piety* be the *true* ground of the *ſeverity* of their *Cenſures*? I am ſure they can pretend no Office of *Piety* that can oblige them to take up *precarious* Opinions of the *Impiety* of *Aſſertions* which they diſlike on *other* accounts, diſtinct from that of the Cauſe of *Piety*. Nor am I ſenſible of any but very *precarious* Arguments for *proving* the ill *conſequences* pretended as deducible from *thoſe Doctrines* which they ſeem ſo willing to impute to *me* as unavoidable *Conſequences* from thoſe *Ancient Principles* which my Adverſaries are willing to *prejudge* the Readers againſt, as if they had been *Innovations*.

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of mine; and not really *more* agreeable with the true *Traditions* of the *Primitive Church* than the *received* Opinions by which they *prejudge* the *Pious* Reader againſt my *Reaſons* and *Authorities* to the contrary. This therefore is all the *Favour* I deſire at preſent, that my Readers will ſo long *ſuſpend* their *Zeal* againſt *Impiety* till they may *judge* whether they can find, in our preſent Cauſe, any proper *Object* of ſuch *Zeal*? This is a requeſt ſo *reaſonable* in it ſelf, that true *Piety* will *oblige* them not to be difficult in granting it, if they will ſecure their *Duties*, of *Prudence*, and *Juſtice*, as well as that of *Zeal*. It is a moſt certain Rule that no *one Duty* ought to be ſo *interpreted* as to be *inconſiſtent* with any other *Duty* of equal *importance* with it ſelf. As it is *inconſiſtent* with any other *Duty* it is a *Sin* againſt that *Duty* with *which* it is ſuppoſed to be *inconſiſtent*, and therefore cannot ſtill retain its *Obligation*, ſo *far* as it appears *inconſiſtent* with *another Duty*. Let us therefore enquire whether, even my *Friendly Adverſaries*, who are *zealous* for *Piety*, can infer any *Conſequence* from theſe *Primitive Doctrines* advanced by me, which may any way *encourage*

Sinners to continue *impenitent* in their *impious* Practices.

2. Weak *reasons sufficient for giving* Impious *Persons a* pretence *in favour of* Sensual Liberty.

The great *Obligations* to *Duty*, by the New *Dispensation* of the *New Testament*, are derived from the nature of their *Rewards*, and of the *Punishments* of the *Transgressors* of that *Duty*, both which are discovered to be *Eternal* by the Revelations of the *Gospel*. The *Fear* therefore, conceived by *Pious* Persons in this matter, is of the *Diminution*, at least, of the *Punishment* of Sinners, as a *consequence* of the *Primitive Doctrine* of the *Natural Mortality* of the *Soul*, as that *Diminution* may *weaken* the *Obligation* of such Offenders to *return* from *Practices* so *pernicious* to their *future Happiness*. I am very well aware how *weak Reasons* are sufficient for prevailing with Persons so very *willing* to be *excused* from their *Duties*, whilst *Flesh* and *Blood* is more *predominant* in them, than the *Reasons* they are pleased to insist on, if not for *satisfying* their own *Consciences*, at least, for preserving a *good Opinion* of their own *Sincerity* in Persons for whom they have a Slavish *Reverence*.

3. *An* Instance *of such* weakness *relating to the* Doctrine *of Dr.* Tillotson, *concerning the* Eternity *of* Hell-Torments

This appeared by their readiness to lay hold on the Doctrine of a *late* great Authority, that *God* was freer from his *Obligations* to the strange Acts of *Punishments*,

ments, than his more natural ones of his *Beneficence*. Yet in that very Caſe, of their *Hopes* of *eſcaping* Eternal Puniſhments on account of that *One* Attribute of *Divine Goodneſs*, they could not but ſee that they had *Two* Divine Attributes to conteſt with, the *Divine* Eſſential *Veracity* as well as the *Divine Juſtice*. This one would think might have made them *diſtruſtful* of ſuch an *Interpretation* of *One* Attribute that might interfere with *Two* other Attributes as *undeniable* as that on which they preſumed to reckon. I have had a like experiment in which I am my ſelf concern'd.

4. *Another* Inſtance *relating to my ſelf. It is no* diſparagement *to the* Credit *of the* Goſpels, *that they had no* ſurer *Humane* Atteſtation *than* Epiſcopacy.

I had, upon another occaſion, ſhewn that the *Code* of the *Four Goſpels* was *not* publickly *notified* and atteſted till the *beginning* of the *Second Century*, after the Settlement of *Epiſcopacy*, in the *lateſt* Times of the *Apoſtles*, which *Settlement* of the *Ordinary Government* was *then* as *Notorious*, and as capable of a *certain* Atteſtation, as this *Code* it ſelf. It is ſtrange to ſee what monſtrous uſe has been made of this Obſervation by the *Enemies* of our Revealed Religion. One of them would thence inſinuate that the *Goſpels* themſelves have as *little* Evidence for their *Credibility* as *Epiſcopacy*. This can be no *harm* to the *Goſpels*, if

the *Evidence* for *Epiſcopacy* was of the *higheſt* kind that a *Fact* derived from the Apoſtles, at ſo *near* a diſtance, by *unexceptionable Teſtimony* was *capable* of. Nor can they deny but that the Enquiry into the *Authors* of receiv'd *Books* does as manifeſtly relate to a matter of *Fact* as the *other* does concerning the *Apoſtolical* Original of *Epiſcopacy*. How then do they prove the *atteſtation* of *Epiſcopacy* not ſo *certain* as ought in Reaſon to be *expected* for the *Goſpels*? Nothing is pretended from any *Principles* or *Reaſonings* of *mine*, who have expreſly aſſerted it to be as great as any other *Fact* at that *diſtance* is *capable* of. How then can their *Conſequence* be, with any ſhew of *Juſtice*, imputed to me, that the *Evidence* for the *Goſpels* muſt be *little* if it be no *greater* than that is which we have for *Epiſcopacy*? Have *they* therefore any Argument *certainer* than that by which I have prov'd the *Tradition* of *Epiſcopacy*? I know of none, nor do they pretend any that *equal* Judges can think ſo. All they can pretend is the Authority of the *Diſſenters*, who will not believe the Evidence for *Epiſcopacy* ſo great as indeed it is. But what can this ſignify to them who muſt neceſſarily caſt off far *greater Authorities* in following that of

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ſo late *Innovators*; and who are profeſſedly againſt any *Reverence* for the *greateſt* of *Authorities?* Both therefore may have been conveyed by as *great* certainty as the *Subject* matter is *capable* of: as well the Cauſe of the *Goſpels*, as, that of *Epiſcopacy*. And how can they deſire any more if they will pretend to deſire nothing but what is *reaſonable?* How can they *pretend* to more who make *Reaſon* ſo *Oracular?*

5. *Nor that they* received *their* firſt *publick* Atteſtation *in the beginning of the Reign of* Trajan.

Another of that ſame *Infidel* Faction is very deſirous to have it believed, that, by *deferring* this *Atteſtation* of the *Goſpels* to the 2d. Century, I *weaken* the *Atteſtation* of it that muſt have been derived at ſuch a *diſtance* from the *time* of the *Writing* of the *Eldeſt* Goſpels. So they might poſſibly *ſuſpect* who were poſſeſſed with the received Opinion, and had never Read what I have ſaid concerning this Objection in my *Book* it *ſelf*. But I have there ſhewn that, even at that *diſtance*, there was notwithſtanding *Atteſtation* ſufficient to *ſatisfie* all who have any Veneration for the Authority of the *Apoſtles*, the *Authorized Witneſſes* of our *Saviour*'s Actions by the very *Office* of their *Apoſtleſhip* it ſelf, and conſequently the only *Authentick Original Evidences* of any *Writings* on that Subject

ject that pretend to the Name of *Apoſtolical*. St. *John's Goſpel* is not doubted to be written in the Age of *Trajan*, as I ſuppoſe it. Yet I know none that have, on that account, doubted of its being ſufficiently *Atteſted*. If therefore the *other Goſpels* had the very ſame *Atteſtation*, none, who believes *that* genuine, can doubt but that the Atteſtation of the *other Goſpels*, muſt alſo be as firm and unconteſtable as that of the *Goſpel* of St. *John* himſelf. And that the matter of *Fact* was indeed ſuch as I here ſuppoſed it to have been, I have proved in the ſame *Diſſertation* on St. *Irenæus* from whence my Adverſary has taken his Objection. I have ſhewn there, that however the *other Three* Goſpels lay concealed in *private* Hands before, yet they were *Produced and Atteſted* by St. *John* himſelf *before* he wrote his *own* Goſpel. I have ſhewn that he *approved* them expreſly for *ſo much* as had been undertaken by them; and that the *ſupplying* what was *not* deſigned by them, as well as the *oppoſing* the new *Hæreſie* of the *Ebionites*, were indeed the occaſion of his *adding* his *own* Goſpel. And that this was indeed ſo, appears by the *matter* of the *other Goſpels* as well as by the *Eccleſiaſtical Tradition* there produced from the

Earlieſt

Earlieſt Monuments in the *freſheſt* Memory of the *Apoſtles*. And who can doubt but that St. *John* was as good a *Witneſs* for proving the *other Goſpels* as for his *own*. He knew the Affairs of our *Saviour* as well as *any* of the *other Apoſtles* concerned in the *other Goſpels*, and was qualified for that purpoſe by his *Office* common with them of his *Apoſtleſhip*. He had indeed ſome *Humane* advantages *above* the *other Apoſtles*, as he was one of our *Saviour's* three peculiar *Favourites*, and as (even among them) he *alone* had the Prerogative of being ſtiled the *Beloved Diſciple*. Theſe very Conſiderations qualified him for knowing *Secrets* to which the *other* ordinary *Apoſtles* themſelves were *not* admitted. Beſides, his *Perſonal* acquaintance with *all* the *other* Apoſtles, from the *time* our Saviour was pleaſed to incorporate them into the *Apoſtolical College*, and his conſtant *Correſpondence* with them, as *Fellow Labourers* in the ſame deſign of *propagating* the *Goſpel*, and *Fellow-Members* of the ſame *Church* of *Jeruſalem*, muſt have enabled him, in a *Humane* way, to know what *publick Monuments* they had left of their *publick* performances of *this* Nature; and whether *Books* aſcribed to them were *truly* ſuch as they pretended

tended to be. Eſpecially conſidering the *publick* Concern of the *Body* of *Jeruſalem*, and the Account expected from *Apoſtles* themſelves of ſuch Affairs, as appears from the Accounts given, even by St. *Peter*, in the Caſe of *Cornelius*. This muſt have qualified the *Head-Apoſtle* particularly, and thoſe who were *neareſt* in Truſt with *him*, to know *more* than others in Caſes of this kind. And there is little reaſon to doubt but that St. *John* had the ſame Intereſt in the *Head-Apoſtle* as he had with our *Saviour* their common Lord. The rather ſo, becauſe whatever *Prerogative*, the *firſt Apoſtle* could pretend to, was no other than what had been *conferr'd* on him by the *Three firſt Apoſtles*, of which St. *John* himſelf was *One*. Theſe things are moſt of them ſuggeſted by me in that very place, from whence my impious Adverſary has raiſed his Objection, yet as much *neglected* by him (not being ſerviceable to his purpoſe) as if they had never been *ſuggeſted*. Yet he might have found more to the ſame purpoſe in my *Paræneſis*, with which he was not unacquainted. There he might have found an *Apoſtolical College* at *Epheſus* in *Aſia*, under St. *John* as their *Head*, at this very *time* when the *Code* of the

Four

Four *Goſpels* was collected, and *recommended* to the *Catholick Church*, by this *Catholick Authority*. There he might have found publick *Archives* in which thoſe recommended Books were ſolemnly *depoſited*, and thoſe Archives *appealed* to, in Caſe of a doubtful paſſage not found in them, even in the *next* times after the *Apoſtels*, when *Ignatius* wrote his *Now* unqueſtionable *Epiſtles*. Thus this ſame *Code* might have the Atteſtation of the *other Apoſtles* then living as well as of St. *John*; of *thoſe Apoſtles* over whom he was then the *Head*, and wore the πέταλον as an *Enſign* of his being ſo, anſwerably to that of the *One High-Prieſt* as *Head* of all the *other Prieſts* who had the Name of *High-Prieſts* common with him: Of *thoſe Apoſtles* who *Atteſted* the *Goſpel* of St. *John* himſelf, as I have there obſerved: Of *thoſe Apoſtles* who are ſuppoſed as *joyned* with him as often as he ſpeaks in the *Plural* Number in his *firſt*, and moſt unqueſtioned, *Catholick Epiſtle*, written in this ſame *time* of the *lateſt Apoſtles*: Of *thoſe Apoſtles*, who were *known* to ſo many *Old Men* in *Aſia*, and who joyned in the *Conſecration* of St. *Polycarp* into the See of *Smyrna*, according to the unqueſtionable Teſtimony of St. *Irenæus*. Accordingly this *Code* might

might have had the Atteſtation of *Inſpired*, as well as of competent *Humane*, Witneſſes. And that of the *higheſt*, the *Apoſtolical*, degree of *Inſpiration*. Yet more, of the *Apoſtolical College* then living, Authentically conſigning it to unappealable *Archives* for the uſe of Poſterity. This is more than the Teſtimony of any *one* ſingle *Apoſtle*, though it had been of that *particular Apoſtle* whoſe *Traditions* had been deliver'd in each *particular Goſpel*, much more than if the *Quotations*, collected by my Learned and Pious Adverſaries, had been as *full* and *home*, as I could have wiſh'd them, for proving that the former *Three Goſpels* were publickly *known* and *received* in the *Catholick Church* before the *Epocha* aſſigned by me. I ſay more than if thoſe conceived *Quotations* had been in the very *words* of the Authors, with *expreſs* mention of the *Names* of the *Books* and of the *Authors* from which they were produced. *Quotations* of them *alone*, however *Expreſs* and *Solemn*, by *private* and *ſingle* Perſons, could never have given them that *Authority* which muſt be ſuppoſed in them on theſe *Topicks* inſiſted on by me. How then could that infamous Perſon intimate my *Rivalling* him herein in any Liberties taken by himſelf

Mr. Baſnage *and* *Mr.* Richardſon.

himself to the Prejudice of our Holy Revealed Religion? But I am sorry that any of our dear Brethren should have that implicite *Faith* in the *Fidelity* of his *Citations* as to take up *Slanders* on his Trust without examining his *Originals*.

What I have said, I look upon as necessary to let the Reader see what *small* occasions are sufficient for these Enemies of our Religion to create *distrusts* between the *Friends* of *Religion*, if they may be Countenanced in it; and how *impossible* it is to be just in *retrieving* neglected *Antient Truths*, and at the same time, to avoid such *unreasonable occasions*. And I was concerned not to neglect these later Instances wherein I am my self so nearly concern'd. Otherwise the *present* Instance relating to my *last Book* is so full, and apposite to my present design, that, perhaps, I need not have gone farther to convince my Adversaries of their manifest *partiality*. They Charge me here with *diminishing* the Terror of the *future Punishment* by the Doctrine of the *Soul's Natural Mortality*. I wish they would let me know *wherein*, or what they can say to my XXIV. §. when they have sedately consider'd it. They, who have Read my Books, cannot but know that

6. *My* late *Book concerning the* Distinction between Soul and Spirit, *makes the* Punishment *of Impenitent Sinners as* great *as it is made by the* received Opinion.

I do *not* allow the Benefit of *Actual Mortality* to any who ſhall *ſee* my *Book*, or, who can therefore be ſuppoſed capable of receiving any Error by it, that may prove pernicious to their *Everlaſting* Intereſts. None can *ſee* it but they who know the *Goſpel*, and ſuch are, by that *Hypotheſis* (which I take for *Primitive*) *oblig'd* to chooſe *Everlaſting Rewards*, under *Pain*, if they do otherwiſe, of incurring *Everlaſting Puniſhments*. Theſe are as liable to a *Puniſhment* as *great* and as *laſting*, as my Adverſaries themſelves think, by theſe ſame *Principles*, which even my Brethren in the *common* Cauſe are ſo willing to *appropriate* to me. Do they believe them adjudged to *Eternal* Fire at the *Judgment* of the *great Day?* And can they believe (if they have *Read* my Book) that I *differ* from them in this particular? The only *ſpace* wherein Wicked Perſons may be thought to reap the Benefit of their *Natural Mortality* can be only between their *Death* and the *general Judgment*. This the unkindeſt of my Adverſaries ſeems willing that our Reader ſhould believe, by his *curtailing* my *Sentence*, and *concealing* the following words of even my *Title* which expreſs the contrary. But without pretence from my

Book,

Book, and so evidently *against* what he had found in the Book it self, that he immediately himself absolves me from it as soon as he had discover'd his willingness to upbraid me with it. Nor can I look on it as otherwise than *Providential* that the more *Candid Adversary* himself, whose Opinion he was willing to impute to me, has written against me, as *conscious* how different his *own* Opinion was from *mine*, in this very particular. I had plainly observed that Opinion of the *actual Mortality* of the *Soul* for that *space* between *Death* and the *Resurrection* to have been condemn'd for *Heresie* in the early Age of *Origen*. I had therefore expresly signified my *dislike* of even those *Fathers* who seemed to allude to that same Opinion with any *Approbation*. I plainly made all *Souls* independent on their *Organical Bodies*, but only on that *Divine Arbitriment* which was *pleased* to *continue* all *Humane* Souls to the *Resurrection*, and to concern them in, at least, the *retrospective* part of the *general Judgment*, and in the *intermediate Rewards* and *Punishments*. Thus it appeared that *my Principles* (if they will needs call them so) made *Infidels*, who had heard of the *Gospel*, liable to *Punishment* from the time of their *Death* to all

Præmon.

Eternity. And what can the received *Syſtems* pretend to more? Why then muſt *Pious* Readers be prejudged againſt me as if I had *differed* from my *Adverſaries* in this particular, and had *freed* impotent Sinners from any *Puniſhment*, which even my Adverſaries *themſelves* thought neceſſary for their *Reſtraint?* I know not how they couldhave found in their Hearts to do ſo if they had been as careful of doing *Juſtice* to me as one of them pretends to be of doing *Juſtice* to *Humane Souls*. It is very manifeſt they cannot faſten ſo odious an imputation on any *direct* Aſſertions of mine.

7. *The* actual Mortality *of the* Soul *does* not *neceſſarily follow from the Conceſſion of its being* Naturally Mortal.

All therefore that they can *pretend* is to make the condition of Wicked Impenitents eaſier by *conſequences* following from my *Principles*, however expreſly *diſown'd* by me. Nor am I unwilling to concern my ſelf for even ſuch *conſequences* as might be juſtly imputable. But *diſowned conſequences* themſelves would not have been ſo *imputable* as they would have been if they had been *deſignedly* defended as *juſt conſequences* from my *Principles*. So far therefore they are willing to *excuſe* me as *intending* no ſuch *conſequences*. I thank them for even *this* Favour. But I ſhould have been *more* oblig'd to them if they would have been *conſtant* to it. But they are willing

willing to *recal* it upon Reaſons to be examined hereafter when I ſhall proceed to the *Merit* of the *Cauſe*. Nor am I willing to confine them to their firſt *Conceſſions* any longer than I ſhall *deſerve* they ſhould do ſo. And ſo long I believe themſelves will think themſelves *obliged* to be *conſtant* to their Favour. So long perhaps, they will think it their *Duty*, rather than *Favour*, to be conſtant in *Conceſſions* whilſt they ſhall appear to be *reaſonable*. I am therefore to conſider whether the odious *conſequences* do ſo Naturally *follow* from my *Principles* as to oblige *me* to be *anſwerable* for them. And this *conſequence* is no other than this, that *Natural Mortality*, at the firſt mention of it, did naturally put *Readers*, who had not yet digeſted the *Hypotheſis*, in expectation of ſome *actual Mortality* that might be *Pleadable* by ſome Reader now *living*. They are miſtaken that think this miſtake imputable to the *Title* of my Book, which gave no other occaſion for it than as it mention'd this *Natural Mortality* of *Humane Souls*. I have had frequent experience of the ſame Prejudice before my Book was *written*, or had a *Title*. But can any reaſonable Man think this *conſequence* reaſonable, or, by any *neceſſity* of Deduction, juſtly imputable

table to my *Principles*? Who doubts but that our *Bodies* are *naturally Mortal*? Yet who does therefore believe them *actually Mortal* after the *Reſurrection* and the *general Judgment*? And what can hinder but that the ſame *Divine Power* which ſhall then *Immortalize* the *Mortal Body*, ſo as to qualifie it for *Eternal Puniſhment* of which it had *not* otherwiſe been *capable*, may expoſe a *Mortal Soul* to *Immortal* never ceaſing *Puniſhment*, as eaſily as themſelves believe it performed in the Caſe of the *Body*? This plainly ſhews, and (I think) *undeniably*, that it wholly depends on the *Divine Pleaſure*, whether that ſhall be *actually Mortal* which is confeſſed to be ſo *Naturally*. And it is perfectly ſufficient for my purpoſe who deſire all this *actual Immortality* of Beings *Naturally Mortal* from this ſame Topick of the *Divine Pleaſure*. They ſay there is no *neceſſity* that, becauſe the *Body* is Immortaliz'd, therefore the *Soul* ſhould be *Immortalized* alſo. This had been *pertinent* if my *Reaſoning* had been *univerſal*, That whatever was *Naturally Mortal* muſt be *actually Immortalized*. But a little recollection of my *Hypotheſis* would have warned them, that I was ſo *far* from Reaſoning ſo, that it had been *inconſiſtent* with my *Principles*, to

have

have *admitted* that *Reaſoning* though it had been uſed by *another*. Making all ſuch actual Immortality of Beings naturally Mortal, dependent on the *Divine Pleaſure*. I muſt conſequently own that none of them muſt be *neceſſarily Immortal*, but that it would be perfectly *Arbitrary* to *God*, which Being *ſhall*, and which ſhall *not*, be *actually Immortal*. They pretend to give *diſparities* why the *Body* ſhould be *præternaturally Immortaliz'd*, rather than the *Soul*. But even theſe *diſparities* are only uſeful where *both* are *Arbitrary*, and neither of them by any neceſſity or exegency of their *Nature*. And where *actual Mortality* or *Immortality* is not *naturally neceſſary*, how can *actual Mortality* be neceſſarily *inferred* from that *Mortality* which is ſuppoſed only *Natural*? All that can be inferred from *Natural Mortality* is only this, that the Being that is *Mortal* on *that* account, muſt dy *actually* if it be permitted to the *conſequences* of its *own Nature*. But that is manifeſtly none of our preſent Caſe. We here ſuppoſe the *Immortality* to be *Præternatural*. We alſo ſuppoſe it to be from *God*. And what *ſhadow* of a *Conſequence* is there, that a thing *naturally Mortal* cannot be made *Immortal Præternaturally*? Eſpecially

where the *Divine Omnipotence* is concerned to *make* it ſo in defence of the *Divine Juſtice* and *Veracity*. So little *appearance* of *Reaſon* there is in this *Reaſoning* of the Infidels, in a Caſe wherein their greateſt Intereſts are ſo irreparably concerned, who make ſo great *Pretenſions* to the moſt *accurate* uſe of *Reaſon*. Nor is the *Reaſoning* ſuch as would have been expected in the Well-wiſhers to *Piety*, when they attempt thereby to *Slander* thoſe who heartily concur with them in their common *deſigns* for *Piety*, and to prejudge the *beſt* of *Readers* againſt *hearing Reaſons* in a Caſe whereby *Piety* is not any way *endangered*. But they are only *true conſequences* that can affect the *Doctrine*, and make the *Perſon*, who defends the *Doctrine*, reſponſible for them. No *Conſequences* but *ſuch* are *real Conſequences*, and are ſo included in the *Doctrine*, as *Concluſions* are in the *Premiſes*, and are therefore *undeniable* by him who *owns* the *Premiſes*, as ſoon as he is *ſatisfied* that they *really follow* from the *Premiſes* already granted by him. Theſe therefore prove the *premiſes falſe* to him who *believes* the *Conſequences* falſe, yet believes them *juſt Conſequences* from *Premiſes* already granted by him. The ſame will alſo intitle him to the *Error* with which he believes them chargeable, if, *whilſt* he believes them

them *Erroneous*, yet, at the ſame time, believes them *neceſſary Conſequences* from thoſe *Doctrines* to which he is willing to *Proſelyte* others. He muſt, in that Caſe, be *acceſſary* to the *belief* of ſuch *Errors* in others, if, *believing* them *Erroneous*, he notwithſtanding *recommend Principles*, from whence he *knows* they will *follow* unavoidably.

8. *The* unſettling *the belief of* generally *received* Errors *is not chargeable with the* Scepticiſm *which may* follow *upon it.*

Yet my *Friends* in the *common Cauſe* deal ſo hardly with me in this *preſent Cauſe*, as to make *me* anſwerable for the *Inferences* of *Adverſaries*, though *no* juſt *Conſequences* from my *Principles*. They charge me with the *Errors*, not only of the *Underſtandings*, but the *Wills*, of my *Readers*. They allow me *no* certain *Topick* of *knowing* any Authors *meaning*, not even that of *determining* an Authors meaning from his otherwiſe known *Principles*, when his *words* are otherwiſe *capable* of *ſeverat* and *inconſiſtent* meanings. This I call *Reaſoning from an Hypotheſis*, and take it for the greateſt *aſſurance* we can have of an Authors *meaning*, when we fix ſuch a *meaning* on them as is not only *agreeable* to the *literal* ſignification of the *words*, but to the *Notions* of the *Age*, and the *particular Deſign* and *Principles* of the Author whoſe *words* they are. Not only ſo. The *diſproving*

of any *generally receiv'd Opinion* is pretended to give an occasion for *Scepticism*, and so as to make the *discoverer* chargeable with all the *unsettlement* in *Practice* which will naturally *follow*, from such an *unsettlement* of *Principles* in *general*. If these things must be admitted, I must then confess it *impossible* to defend my self, not for any *fault* of the *Hypothesis*, but for want of *Topicks* on which my *Reasoning* may proceed. If no *received Errors* must be disproved for fear of such a *Liberty* as may *follow* of *doubting* of really *unquestionable Principles* for the sake of those which have hitherto *seemed unquestionable* for want of a particular application in considering them; we must then *leave* all *Knowledge* in the *State* we *found* it in, and never *offer* at any *improvement* of it. We must then never *desire* any *Principles* of *Reasoning* in a Case where no *Reasoning* of *any kind* is to be allowed of. If the *certainty* of the *Criteria* be once *doubted* of, it is no matter how *frivolous* the *Case* is wherein the *doubt* is raised, as appeared in the Case of *Lacydes* the *Academick*. If the same *Criteria* fail in *small* things, they cannot be *relyed* on as Arguments for assent in matters of the *greatest* importance. But it is strange that this should

Ap. Laert. *L.* IV. *c.* 59. *Euseb. Pr. Eu.* L. XIV. 7.

be

be *inſiſted* on by them who *own* the great *improvements* of the *late Philoſophy*, and of the *Eccleſiaſtical Reformation*, which ought never to have been attempted if *this Reaſoning* had been then admitted when thoſe *improvements* were made. The *Natural Immortality* of *Humane Souls* is not, even *now*, more *received* than *Invocation* of *Saints* was at the *Reformation*, how *ſtrange* ſoever in the *Primitive Church*. The ſame was the Caſe of *Picture-Worſhip*, not only *unknown*, but *condemn'd*, in Ages *Ancienter* than thoſe wherein they were *received*. Yet how much ſoever the *Eaſtern* and *Weſtern Church* differed in *other* things, they agreed in *theſe*. Muſt therefore the *diſcovery* of theſe Errors make the *conſent* of the *whole Catholick Primitive Church* queſtionable, becauſe it does indeed affect the *whole Church* of *later Ages* in *both* parts of it, though *both* of them pretending to a *faithful* delivery of what each of them had *received* from the *Apoſtles*? I take this to have been exactly the Caſe of the *Souls Natural Mortality*, which I have proved to have been the *Senſe* of the *Church* till the *later end* of the IVth. *Century*, and are even then *condemn'd* by thoſe who *diſſented* from it, as being *ſenſible* that they had

greater

greater Authorities againſt them of *another* Mind. The *Uninhabitableneſs* of the *Torid Zone* had yet a *greater* conſent of *Pagans* as well as *Chriſtians*. Yet who can doubt of its being as unqueſtionably *falſe*, as it was then *preſumed*, by *Reaſoning* from proportion, unqueſtionably *true*? Plainly therefore, there is nothing *Solid* in this *general Reaſoning*, that whoever oppoſes an Error *univerſally* received, muſt thereby make himſelf guilty of the *Scepticiſm* and *Infidelity* of *weak Reaſoners*, on the full *diſcovery* of an *Error* which before *none* had *doubted* of. I know not how my Adverſaries can *pretend* it when the *Inference* is by themſelves acknowledged *weak*, and more imputable to their *Wills* than the *Underſtandings* of thoſe who deduce them. I know no *Caſuiſt* who reckons ſuch *Inferences* among *Scandals given*; or who believes that *Scandals taken*, when they are *not given*, are imputable to any but thoſe who, by their *Wills* or *Unskilfulneſs*, take them when they are *not given*. They are not *virtually* contained in my *Premiſes*. And, ſuppoſing them *not* virtually contained in the *Premiſes*, I cannot but *judge* others at as much *liberty*, as I my ſelf am, to *reject* ſuch *unreaſonable Inferences* notwithſtanding their *belief*

lief of the *Premises*, from which they cannot be solidly deduced. How then can my Friendly Adversaries *impute* such *Errors* to me, while I declare against them, and against any thing that might oblige *them* to *believe* them? There is therefore no concern of *Piety* that can hinder us from examining whether this late Opinion be as well *grounded*, as it is commonly *received*.

Now this being taken for *granted*, I thought I took the *secureſt* Method of Enquiry, that my discoveries might be *innocent* and serviceable to all the ends of *Peace* and *Piety*, as well as *certain* and *true*. I never took *Reason* for so certain a Standard of knowing the *Nature* of the *Soul*, nor so *securely* to be Trusted in vending *new* Opinions concerning it, as *Authority*; nor any *Authority* so proper for this purpose as that of the *Scripture* as *interpreted* by the *Phrases* and *Notions* alluded to by the *Sacred Writers* in the *Sense* of those *Authors* from whom they were taken, and by the Traditions of the *Catholick Church* of the *first* and *pureſt Ages*. This I thought would secure me from being thought the *Inventor* of any *Opinion*, when my whole Enquiry was not into the *Nature* of the *Soul* it self, but into the *Revelations* of the *Gospel* con-

9. *These Disputes concerning the* Nature *of our* Humane Souls, *not so* securely *determinable by* Reason *as by* Authority. *The* Authority *of the* Ancients *most* secure *against the suspicions of* Innovation, *& of* favouring Impiety.

concerning it, as *conveyed* to us by the *Infallible Traditions* of the *earlieſt* and *pureſt Church* for which all conſiderative *Perſons*, and *Churches* too, pretend a *Reverence*, not *excepting* even thoſe *Innovators* (who otherwiſe ſpeak more *diſreſpectfully* of them) whenever they think they can make an *advantage* of their *Teſtimony*. This I thought would beſt *ſecure* me from the charge of *Innovation*, when my Enquiry was into what was receiv'd *Anciently*, owning my *willingneſs* to be *concluded* by it on that very account of its having been received *Anciently*; this could be no otherwiſe interpreted *Innovation*, than as *reſtoring* true *Antiquity* might be thought ſo by them who were *prejudged* againſt it by the *leſs certain* and *leſs pure* Reaſonings of *lower* and *degenerous* Ages, which are only regarded as *Ancient* by Perſons prejudiced againſt this Tryal. And if this be called *Innovation*, I muſt confeſs I think it abſolutely neceſſary for *receiving Catholick Unity*, if ever ſo great a Favour may be expected in this *World*, the way commonly inſiſted on for it by the *dividing Churches* and *Parties*, is to *Proſelyte* all others to their *own Modern Opinions*. This muſt ſuppoſe that *one* alone *true*, at leaſt as to *all* its Terms of *Communion*,

Communion, and all *others* in the *wrong* ſo far as they differed from *it*, perhaps ſometimes by *adhearing* to Doctrines *Earlier* and *Truer*. The *ſubmitting to this* is not to be expected from the *Stomach* of the *Litigent* Parties, nor are they ſure to *unite* in *Truth* by being *Proſelyted* to the *Terms* of any *one Communion*. The only *Practicable* way is for *every Church* to *wave* its *Modern Impoſitions*, and to *return* to its *Primitive Simplicity*, in requiring *all* that was required *than*, and *nothing more*. This would *reſtore* that *Catholick Commerce* for which the *Primitive Church* was ſo deſervedly Famous. And it would reſtore it, as on the *ſame Terms*, ſo, on the *ſame Principles* of *Conſcience* that might *oblige* them to *continue* it. This was my deſign in my *Epiſtolary Diſcourſe*, to retrieve a *Catholick Truth* that would *ſuperſede* ſeveral *Diſputes* which ſerve only to keep up and exaſperate our *Modern Animoſities* Dr. *Turner* may be pleaſed to ſpare his other *Gueſſes* at my *Deſign* herein, which I (who may with *Modeſty* enough be *preſumed* beſt acquainted with my *own Senſe*) can aſſure him not to be ſo *true*. And what *Harm*, I pray, could be in ſuch a *Deſign*? The Charge of *real Innovation* was that which I thought, I

had the *leaſt reaſon* to fear. I could not have expected that other *Prejudice* of *favouring Impiety* in an Enquiry into the Senſe of thoſe *Happy Ages* of our *Chriſtian Church*, who were *never* Charged with *favouring Impiety*. This courſe I took as the *warieſt* and *ſecureſt* from Objections of this kind. And if it had pleaſed God to have given me Succeſs in it, I might *now* have proceeded to the *Merit* of the *Cauſe*, to examine whether I have not miſtaken the Senſe of this venerable *Antiquity* on this Subject; and to correct my miſtakes wherever I can be ſatisfied, that my Adverſaries have more truly explained the Senſe of that *pureſt Primitive Church* whoſe Senſe I take for the Standard of all *Modern Orthodoxy*. But my ſtrange diſappointment in this particular puts me on a neceſſity of this *Preliminary Diſcourſe* before I can hope to be *heard* with any *Impartiality* by my moſt *valuable Readers*, as to the *Merit* of my Principal *Cauſe*.

10. The *New Teſtament* in its *Doctrinals*, does generally allude to the *Plato-*

Thus I took care to ſecure my Concluſions from the Imputations of *Innovation* or favourableneſs to *Impiety*, by *Reaſoning* from ſuch *Authorities* as could not poſſibly *innovate* or introduce *Doctrines* really *new*; and which were *never* ſuſpected, by equal Judges, as

as *favourable* to *Impiety*. I have withal endeavoured to use the best means I could think of (who have made it the Study of my *Life* to satisfy my own *Conscience* in Questions relating to the *true Communion*, and the *Authority* settled in it by *God*) for finding out the *true sense* of those *Authorities*. Nor am I yet unwilling to *learn* from my Adversaries of the *Legal Church* any *better* Experiments proposed by them for the same purpose, provided that they *prove* them *better*, and that they will fairly *Reason* from them, and not possess our *Readers* with *Prejudices* against me. I have had frequent experience of the *Litigiousness* of *Reasoning* immediately from the *present* Sense of particular *Words* in *Writings* of *distant time* and *place*, as well as *Tongue*, from those at *present Technical Words* have quite a *different* signification from their bare *Grammatical* importance. Nor can we *distinguish* when they are used *Technically*, nor what that *Technical signification* is, but by recourse to the *Artists* whose *Terms* they were, as they were *understood* in the *Age* wherein the *Canonical Books* were *written*, and as it was *requisite* they *should* be *understood* to make them *pertinent* to the *design*, of the

nical Philosophy of that Age, which is therefore absolutely necessary for understanding it.

Sacred Writers, of obviating the *Errors* of the Adversaries of *those Times* to which they were opposed by the *design* of the *Holy Ghost*, as well as of the *Inspired Authors*. I have withal observed that the *Theological* Opinions of the *New Testament* relating to the Nature of the *Soul*, and *Angels*, and the *Trinity* and *Incarnation*, and the Transactions of the λόγος, are generally expressed in Terms of the *Platonical Philosophy* accommodated to the *Greek* Translation of the *Old Testament*, after the Sense of *Moses* also as a *Philosopher* was taken into the *Elective Philosophy*, which made a *New Sect* of a complex of *Platonical*, as the *Principal* Ingredient, but *mix'd* with what was judged most *likely* in the *other Sects*, so far as *they* also were thought contributive to its *improvement*. This is owned by (*a*) St. *Augustine* concerning the *beginning* of St. *John*'s Gospel, *excepting* the words relating to the *words* being *made Flesh*. The *rest*, he says, he had himself read in the *Platonists*. Elsewhere (*b*) he mentions a *Platonist* so pleased with them, that he thought them worthy to be written in Letters of *Gold*. The passage of (*c*) *Anelius* in *Eusebius*'s *Præp. Evang.* is famous to this purpose, where he Admires and Applauds that passage of

(*a*) *Confes.* L. VII *c.* 9.
(*b*) *Civ. Dei.* L. X. *c.* 29.
(*c*) *Ap* Euseb. *Pr. Ev.* L. XI. *c.* 19. & Theodor. *de curand. Græc. aff.* L. II. & *S.* Cyrill. *cont.* Jul. L. VIII.

of the *Apoſtle* and *Evangeliſts*. S. *Auguſtine* mentions ſome who upbraided our Bleſſed Lord with having *borrowed* his Doctrine from *Plato. de Doct. Chriſt.* L. II. n. 43. Whom St. *Ambroſe* had endeavoured to confute by a miſtaken *Chronology*, which made *Plato* learn it from the Prophet *Jeremy* in *Egypt*. So manifeſt the *agreement* was ſuppoſed to be between the *Doctrine* of our Bleſſed *Saviour* and that of *Plato*. But there was no reaſon to call that a *borrowing* of his *Doctrine* from *Plato*, if, what *himſelf* had formerly ſuggeſted to *Plato* by uncertain *Humane Reaſonings*, he was afterwards pleaſed to *confirm* by New *Revelations* made to the *Apoſtles*, and Atteſted by *Miracles*. However St. *Ambroſe* and St. *Auguſtine* both of them granted the *Fact* that there was ſuch an *Affinity* between the *Doctrines* of our *Saviour* and *Plato*, when they anſwer the *Objection* drawn from the Suppoſition of it. The ſame was the ſenſe of *Numenius*, *Cronius*, *Moderatus Gaditanus*, and *Apollophanes*, who are quoted by (*d*) *Origen* as *Precedents* for his *Myſtical* Interpretations of our *Divine Scriptures*. Thus *Porphyry* himſelf, the great *Adverſary* of *Chriſtianity*, quotes *Moſes* with due reſpect. As alſo *Dionyſius Longinus*, and *Chalcidius*. And it

(*d*) *Ap* Euſeb H. 2. V. 19.

is a common Topick in the *Fathers* to recommend the greateſt and moſt important *Doctrines* of the *Scriptures* to the *Heathens*, by Teſtimonies of *Plato* and thoſe other *Philoſophers* who were taken into the *Elective* Hypotheſis. So St. *Juſtin Martyr*, *Clemens Alexandrinus*, *Theodoret*. But moſt largely *Euſebius* in his *Præp. Evang.* Accordingly St. *Juſtin* ſuppoſes the *good Philoſophers* who lived *before* Chriſt, and followed the Conduct of the λόγος *within* them, and *purified* it from *Corporeal Fæculencies*, to be thereby qualified for the καταλήψις, of the *Divine* λόγος, when it ſhould *appear*, and communicate its *derivative* influences. So *Clemens Alexandrinus* makes *Philoſophy* to perform the ſame Office for *Gentiles* who lived *before* the Incarnation, that the *Law* of *Moſes* did for the *Jews*. This St. *Paul* expounds to be that of a *Pedagogus* who was to inſtruct his Pupil in the παιδεύματα, the *Elementary Rudiments* that were to *prepare* him for the *Diſcipline* of the *principal* Maſter. I ſay St. *Paul* expounds it ſo, becauſe the Notion was indeed *Older* than *Clemens Alexandrinus*, who is very *full* of it, not only in his *Stromateis*, but alſo in his *Pedagogus*. He took it from the *Myſtical Expoſitors* of the *Jewiſh Law*, who

who *diſpoſed* their Nation for receiving *Chriſtianity* by thoſe very *Myſtical Interpretations*, which are therefore *ſuppoſed* as Fundamental in the *Reaſonings* of the *Apoſtolical Age*, and muſt therefore neceſſarily have been *approved* by the *Apoſtolical Inſpiration*. This plainly appears from *Philo*, who makes *Hagar*, by whom *Abraham* had his firſt Son, the *Symbol* of that ἐγκύκλιον παιδεία, which was thought contributive to that *Purity* of the νοῦς, which might enable it to *lay hold*, and to *unite* it ſelf to the πνεῦμα, when our *Lord* would be pleaſed to *give* it them as his *Triumphal Donary* after his *Reſurrection*. So clearly this was underſtood to be the *deſign* of the *Sacred Writers* by them who were beſt *qualified* for *knowing* their *deſign*, however *Incredible* it ſeems to my Adverſaries in the *preſent* Cauſe. Indeed this *Philo*, who was ſuch as the *Apoſtles* were *before* their Converſion, has preſerved to us the beſt *Vocabulary* of the *Terms*, and the completeſt Collection of the *Notions* of the *Jews*, alluded to in the *Canonical* Writers of the *New Teſtament*, with the moſt copious Inſtances of their *Myſtical Reaſonings*, by which the *Revelations* of the *Goſpel* are made the μέγα μυστήριον in St. *Paul*, as

alluded to in the *Hiſtories*, as well as the inſtituted *Symbols* of the *Old Teſtament*, when it was granted that even thoſe *Hiſtories* were *intended* by the *Holy Ghoſt* as *Symbolical Propheſies* of *future Events* to be expected in that *Age* of the *Apoſtles*. And *Philo* was ſo manifeſtly *Platonical*, that (if *Chronology* would have ſuffered it to be doubtful) common *Fame* would have made it *doubtful* whether *he* had imitated *Plato*, or *Plato* him. So exactly he was thought to reach that *reputedly Divine* Original, in the *Opinion* of the *Enemies* of the *Chriſtian Religion*. I know not therefore how it can be avoided, but that *Platoniſm* thus deſcribed muſt have been the *Syſtem* alluded to in the *New Canon*. But my Adverſaries miſtake my meaning, when they ſo interpret it, as if I had thought that any one *School* of the *ſubdivided Academy*, or any one *Syſtem* of even the *Elective Philoſophy*, had, in *all* things, been *ratified* by the *Divine Authority* of the *New Teſtament*. That had indeed been *injudicious*, but *never* was *intended* by me. My meaning only was, that the *Explication* of their *Terms* was to be taken from them who had *Originally* introduced them. And, that this *received Syſtem* of what was *then* known among

among the celebrated *Helleniſtical Rabbins* who uſed the *Greek* Tranſlation of the *Old Teſtament*, was the *Subject* of the further *Improvements*, that might be expected when God himſelf was pleaſed to undertake its *Cultivation*. The *conſequence* whereof will be, that *God* would *correct* it where it was *Erroneous*, that he would *ſupply* it where it was *deficient*, and needed *new* diſcoveries *exceeding* the Sagacity of Humane unaſſiſted Underſtanding. But where things were *rightly* known already, there *God* might *leave* them as he found them. And his *not* offering to *correct* them, where the *Error* might otherwiſe prove of dangerous *conſequence*, may be taken for a *preſumptive approbation* in ſuch particulars. Which would, in *conſequence*, add the *Authority* of what the *Apoſtle* calls the *ſurer word of Prophecy* in *confirmation* of what had formerly an Evidence only *conjecturally* as it had been repreſented in the μύθοι σεσοφισμένοι of *Plato* and the like *Philoſophers*, who were known by the Name of *Sophiſts*, before they had acquired that later ſtyle of *Philoſophers*; and who were even *then* famous for theſe Artificial μύθοι, not intended as exact *Truths*, but for the better *recommending* Doctrines which were thought uſeful

for the *Manners* of *Mankind*, to the apprehenſions and affections of the *Vulgar*, who were concerned in *practicing* them. This wholly reſolves all ſuch *Philoſophical Notions* alluded to in the *Scriptures* not into the *Authority* of the *Philoſophers* who had *deliver'd* them, but into that of the *Holy Ghoſt*, as either *correcting* or tacitly *approving* them. Thus the uſe of the *Philoſophers* will only be, to *help* us to *underſtand* what is ſaid concerning them, whether by way of *Approbation* or *Confutation* of ſuch *Opinions*. And where can be the *Harm* of this? What juſt occaſion for the Tragical declamatory *Zeal* of my Adverſaries on *this* Subject? I have withal *many Years* agone, endeavoured to *prove* that the ſenſes of *Scripture* fairly *inferred* by this way of *Reaſoning*, muſt neceſſarily have been *deſigned* by the *Holy Ghoſt*, by whoſe *Inſpiration* they were written. That is in my *Prolegomena* to my Tutor Dr. *Stearn*'s Book *de Obſtinatione*. And I have done it with that Accurateneſs of *Reaſoning* which ſatisfied my *Conſcience* then, when that was my *principal* Deſign, not the Abetting any *Party*. This my Adverſaries muſt be obliged to *conſider*, if they will ſatisfie *me* or *others* who may not think the *Reaſoning* there uſed ſo *trifling* as they do.

Thus

Thus I have ſhewn *a Priori*, that this *Philoſophy* was *countenanced* by the *Holy Ghoſt*, as the ſubject *matter* that was to be *cultivated* by *Divine Revelation* for the *good* of *Mankind*, who muſt have been *acceſſary* to the *Errors* of *Mankind* if he had uſed *Terms* of *Art* in *other ſenſes* than thoſe wherein they had been uſed by the *Artiſts*, without giving any *warning* to the *Readers* that he did ſo. Thence it appeared that the *ſenſe* wherein they were then *likely* to *underſtand* the words of the *Sacred Writers*, muſt have been the *ſenſe intended* by the *Holy Ghoſt*. I have proved it alſo *a Poſteriori* in my Two firſt *Diſcourſes* on St. *Irenæus*, that the ſenſe *actually* underſtood by the *Fathers* of the firſt and pureſt *Centuries*, as the *ſenſe* of their *Coæval Churches*, muſt have alſo been the *true ſenſe* of the *Doctrinal Revelations*. Moſt certainly *beyond* ſenſes *gathered* only from *Reaſonings* at the *diſtance* we live in from them. I have there proved their *Ordinary Means* of *knowing* the *Minds* of the *Apoſtles* far ſuperior to what any can *now* pretend to. They might *Reaſon* as well as we can. But the *Data* on which they were to Reaſon were leſs perplex'd than ours: The *Tongue* the ſame, the *Circumſtances* very *little* varied, Things *Popularly*

11. *That Senſe of the* New Teſtament, *in* Doctrinals, *which is moſt agreeable to ſuch Explications from the Philoſophy then received, will be the moſt ſecure, if it agree with the Senſe actually underſtood by the* Church *in the next Ages to the* Apoſtles. *What is ſo, can neither be new, nor favourable to* Impiety.

known *then*, which cannot now be retrieved without great and exquisite *Learning*. And the little *distance* did not *allow* those many *degrees* of *change* which now, at length, appear so very considerable. But their *Historical* means of deriving *Apostolical Tradition* immediately from the *Fountain*, in particulars *not* mention'd in *Books*, is that wherein we cannot *now* pretend to *Rival* them who lived in so *fresh* a Memory of the *Apostles*. Much less can we pretend to do it as to their *Extraordinaries* of *Divine Revelation* and *Miracles* Attesting such Revelations. These, though they did *not* pretend to discover any *New Doctrine* not revealed by the *Apostles*, yet certainly are *surer* explications of *Old Doctrines* than our *present Reasonings*. Indeed so much *surer* as *Daniel*'s *second Revelations* for explaining his *former Revelations* must have been *certainer* than any *Explications* he could have attempted by his *Humane Reasoning* without his *second Revelations*. And there is that certain *Presumption* in favour of that *Age*, that, if the *sense* of the *Divine Revelations* had not been rightly understood *then*, they could *not* have been rightly *delivered* to *Posterity*, so that the *Revelations* themselves must have been perfectly

perfectly *uſeleſs* which could thenceforward *never* be rightly *underſtood*. For it is certain that they who then *lived* could neither *ſpeak* nor *write* nor *deliver* any *other ſenſe* of the *Revelations* then made, than that wherein themſelves *underſtood* them. And therefore, if they had *underſtood* them *falſly*, the Error muſt have *deſcended* to *Poſterity* for *ever* without any hope of *Remedy*. For that *Remedy* could *not* be without a *New Revelation* of the *ſame things*, which was never to be expected *after* the *Ages* I am ſpeaking of. But where *both* concurred: That the *ſenſe* of a *Theological Doctrine* is *agreeable* with the *ſenſe* wherein the *Age* of the *Apoſtles* was likely to *underſtand* it, as that Age was *influenced* by the *Platonick* Syſtem *then* received, and with the *actual* ſenſe of *thoſe* who *receiv'd* it from the *Apoſtles*. Theſe two *concurring* give us the greateſt *aſſurance* that Matters of this Nature are capable of. Much *greater* than that which is derived from *particular expreſſions* of *Scripture* in an *Age* wherein *Time* has made a great *Change* as well in the *ſignification* of *Terms*, as in the *Opinions* and *Circumſtances*, to which they are *now* applied. This I took for the *certaineſt* way of proceeding I could think of,

for

for ſecuring the *Truth* of the *Doctrines* advanced by me. I took it alſo for the *beſt* Expedient for ſecuring my *Inferences* from the Charges of *Novelty* and *Impiety*, when my deſign was to *diſcover*, as well as I could, the Senſe of the moſt *Antient* and *Pious* Ages. Nor can I imagine how I could better provide againſt the Imputation of *Crudeneſs*, and *Raſhneſs* and *Precipitancy*, than by giving the World this Account of my Principles long *before* my *Epiſtolary Diſcourſe* appeared. Thus Dr. *Turner* has a true Account of my *deſign* in my *Book*, which he ſeems ſo *deſirous* to *know*, and at which he *gueſſes* ſo *unhappily*. And I ſhall be glad to hear what he can ſuggeſt better for my purpoſe, by the Doctrine of the *Holy Catholick Church*, and of the *Church of England*, which has always profeſſed an Honour of *Catholick Antiquity*. As for the Charge of *Injudiciouſneſs*, I *know*, and *own*, it; nor will I defend my ſelf againſt it. Nor am I *ſorry* for it, ſo far as it obliges me to a ſtricter *dependence* on the *Divine Aſſiſtance*, and, not to be wanting to my ſelf in *diligence* in the *uſe* of my own *endeavours*, without which I cannot *intitle* my ſelf to that *Aſſiſtance*. My *Cauſe* is only concerned in my having *judged* right

right in *this particular*. And whether I have done ſo, or not, my Cenſurers will eaſily underſtand when they ſhall have examined my *Proofs* in the places now mention'd, with Application to the preſent Caſe now in Queſtion.

12. *The* Scandal taken *by* unreaſonable *Inferences are not, in* Equity, *imputable to the* principles *from which ſuch* Inferences *are* unreaſonably *deduced.*

But when they Charge me with *Inferences* of *ill diſpoſed* and *unskilful* Perſons, it is hard to imagine how they *can* believe this *equal*, if my Caſe had been their *own*. The Doctrine of *Chriſtian Liberty* was abuſed by thoſe who made their *Liberty a Cloak of* their *Maliciouſneſs* who *deſpiſed Dominions and ſpoke Evil of Dignities*, and *violated* all the *Duties* of their reſpective *Subordinations* to *Parents*, *Maſters* and *Huſbands*. Did the *Apoſtles* therefore think themſelves obliged to *forbear* the *Preaching* it, or charge them who did ſo as *acceſſary* to theſe *immoral Conſequences*? So the Doctrine of the *Exemption* of the *Gentiles* from the *Rituals* of the *Moſaick Law*, occaſion'd an Error in the other *extream* of ἀνομία, of exemption from the *Moral* Precepts of the ſame Diſpenſation. Yet that never made them the more *remiſs* in aſſerting the juſt *Rights* and *Priviledges* of their *uncircumciſed* Proſelytes. The Apoſtle rather teaches us to *deſpiſe* ſuch unreaſonable unjuſt *Cenſures*: *With me it is*

a very ſmall thing that I ſhould be Judged of you, or of Man's Judgment, 1 Cor. IV. 3. *Why is my Liberty judged of another Man's Conſcience?* X, 29. The Exception is, in truth, endleſs. For there is hardly any Truth *whatſoever* but what may be *abuſed* by perverſe Adverſaries, if *unreaſonable* Conſequences be once allowed for a juſt *cauſe* of *Offence* in aſſerting it. If *Grace* be urged, this may be, and has been, detorted by ſome to a Conſequence of ſuch *dependance* on *God* as may *excuſe* them from their own Humane *endeavours*. And, on the contrary, if *Free-Will* be inſiſted on for ſhewing the neceſſity of Men's *contributing* to their *own Happineſs*; this alſo has been ſo *miſunderſtood*, as to encourage Men ſo to rely on their own *performances* as to be *unjuſt* in their due *acknowledgment* to the *Divine Favour*. Muſt therefore *neither* of them be *taught* publickly? Or, rather, *ought* not *both* of them to be defended notwithſtanding thoſe *unreaſonable Inferences* of *partial* and *corrupt Judges* of ſuch matters? This certainly is rather to be aſſerted. But ought not the *Evidence* and *Momentouſneſs* be firſt required, that may *countervail* the ill *Events* that may *follow* on the *publication* of a *Doctrine* to which ill Conſequences are *imputed*? No doubt they *ought* when the

the *Evidence* and *Certainty* and *Damage* of the *Conſequences* are ſuch as are *equal* to the *Evidence* and *Beneſit* of the *Doctrine* from whence the *Conſequence* is deduced. But whether this be true in our preſent *Caſe*, muſt depend on our following Diſputes. In the mean time I ſee no reaſon why it ſhould be inſiſted on in the *Caſe* of the *unreaſonable Inferences* of *ill Men*, which are indeed no *real* Conſequences at all. Such this is, that infers *actual Mortality* in our preſent Caſe from the *given Natural Mortality* of *Humane Souls*. Mr. *Clark* is unhappy in the Inſtance by him produced relating to the Caſe of *Epicurus*, for proving that *Conſequences* drawn *by the generality of Men, who would not attend to the Subtleties and Diſtinctions* of *Epicurus* were yet thought imputable to that *Philoſopher* himſelf; and that *Cicero* thought him *anſwerable* for thoſe *Conſequences*. The Orators words are, *At negat* Epicurus *(hoc enim veſtrum Lumen) quemquam, qui honeſte non vivat, jucunde poſſe vivere. Quaſi ego id curem, quid ille aiat, aut neget. Illud quero, quid ei, qui in voluptate ſummum bonum putat, conſentaneum ſit dicere.* I have tranſcribed the words more fully and exactly than Mr. *Clark*. And it plainly appears by them, that *Cicero* does not Charge *Epicurus* with *Conſequences* of his *Doctrine*

p. 72.

Cicr. de Finib. L. II.

ctrine drawn by any *others*. Much leſs by *them* who *would* not *attend* to his own *Subtleties* and *Diſtinctions*. It is himſelf he Charges with the real *Conſequences* of his *own Doctrine*, notwithſtanding his own *inconſiſtent Affirmations* or *Negations*. Nor does he charge him with *denying* or *granting* conſequences inferred by *others*; but with denying what he could not deny if he would be true to his Principles. The Inſtance given is, in his *denying* that they *live pleaſantly* who do not *live vertuouſly*. Meaning the Caſe of them who indulge themſelves in the affluence of *diſhoneſt*, *Corporeal Pleaſures*. This the Orator thought inconſiſtent with the other paſſages of *Epicurus* produced by him on other occaſions, wherein he had owned *Bodily Pleaſures* to be *properly Pleaſures*, and had *denyed* the proper Name of *Pleaſure* to any thing that was not liable to ſome *Corporeal* perception. When my hopeful Adverſary can infer any thing out of my *Principles* by as *neceſſary* a *conſequence*, as this was from the *Principles* of *Epicurus*, that *diſhoneſt Pleaſures* might, notwithſtanding, *deſerve* the *Name* of *Pleaſures* by the *Principles* of *Epicurus*; Then I *ſhall*, and *not* till *then*, acknowledge this Teſtimony

of

of *Cicero* favourable to his purpoſe. So far, at leaſt, as I have acknowledged my ſelf anſwerable for *real* and *neceſſary* Conſequences. Yet even then I cannot own it ſufficient for his purpoſe of making me *anſwerable* for *Conſequences* drawn by Men who *will not attend* to what he is pleaſed to call the *Subtleties* and *Diſtinctions* of their Adverſaries. His Author ſpeaks of no ſuch Caſe of *Conſequences* drawn by *unfair* Adverſaries of the Cauſe of *Epicurus*. Yet I could not *otherwiſe* have owned, even the Authority of *Cicero* himſelf ſufficient for that purpoſe. I think my ſelf therefore very ſafe from any further attempt on this Argument, till my Adverſaries can prove that *actual Mortality* is a *neceſſary Conſequence* of my owning the *Humane Soul* to be *naturally Mortal*. This Conſequence I do not *evade*, but, I may, with a becoming aſſurance, Challenge them to prove it, if they can. And, if ever they do it ſo, as to *ſatisfie* even *themſelves*; I ſhall then deſire them to *reflect* who it is that will be moſt *ſerviceable* to the Caſe of the *Infidels*. What I ſay can do them no Service till this *Conſequence* be proved. It is therefore the *proving* this *Conſequence* that ſerves the corrupt Intereſts of *Unbelievers*. It will

will be therefore to *them*, not to *me*, that the Apoſtates muſt be *beholden* for this *Conſequence*, which I think the whole *united Abilities* of the *Atheiſts* unable to *prove* for *themſelves*. And can they ſtill be ſo *unequal* as to Charge me with the *Conſequences* of their own *Reaſonings*, not *mine*? Muſt *Pious* Readers be *prejudged* againſt *hearing* my *Reaſons*, when all the *Impiety* that may *follow* in the *Event*, is not derivable from any *Conceſſions* or *Principles* of *mine*, but from Aſſertions advanced by *themſelves againſt* my *Belief* as well as againſt my *Principles*. I warn then this, to let them ſee how eaſie it were to *recriminate*, and to *turn* the *Zeal* of the *Juſt*, as well as *Pious* Readers againſt *them*, as they have already endeavoured it againſt me. If they would think it *unfair* in *me*; I ſhall humbly intreat them to conſider how they can be able to *excuſe* the very ſame way of proceeding from the like *imputation*, which they are pleaſed to Cenſure as ſo *faulty* in *me*.

13. *It would be more for the* Intereſts *of our* Common *cauſe of* Religion *to* forbear *theſe* unjuſt Accuſations *on all ſides.*

For my part I deſign *no* ſuch *uſe* of ſo juſt a *recrimination* as to *prejudge* the *Pious* Readers againſt hearing what we have to ſay on *both* ſides impartially. I do not think that my Adverſaries *intended* to give our *common* Adverſaries of

Religion

Religion that advantage which may be *taken* by Patrons of *Wickedneſs* from their *Reaſonings* againſt *me*. What I would recommend, on this occaſion, to their moſt ſerious Thoughts, is, only to let them ſee how much more *it* would *be* for the *Intereſts* of *Religion*, that the *Friends* of *Religion* would proceed *Friendly* and *unanimouſly* in managing their *common Cauſe*, rather than fall into needleſs and exaſperating *Accuſations* of each other. Their doing *otherwiſe* gives the common Adverſaries *advantage* againſt *both*, who are ready to ſecond *both* in what is ſpoken by *each* to the *diſparagement* of his *Adverſary*; and to believe *neither* of them in what is ſpoken in his own *Vindication*. Thus the Adverſary *ruins* their *Authority*, by making both *equal*, yet impoſſible that they ſhould *both* be *true*. And, on the contrary, where the *Opinions* of ſuch *Defenders* of common Aſſertions, are *contradictious*, it is as certain, that *one* of them muſt inevitably be *falſe*. Then it is in the Power of theſe Deceivers, by pretending *not* to *intermeddle* in the *Diſputes* of an oppoſite Party, to leave *both* of the oppoſite Aſſertions under the *ſuſpicion* of that *falſhood*, which their very *contradiction* proves to be in *one* of them. For till they

examine both their *proofs*, they cannot, without betraying manifeſt *Partiality*, declare for *one* of them. Thus long therefore they will be willing, on account of an *Oſtentation* of *Juſtice*, to allow them both *equal*, that is, liable to the Charge of that *Falſhood* which muſt inevitably be in one of them. And finding this advantage of their indifferency, it will be a Temptation to them never to enquire into the Merit of the Cauſe, which muſt neceſſarily determine them, which is not ſo agreeable to their preſent corrupt Inclinations. For it is as certain, by the Nature of *contradictions*, that one muſt as neceſſarily be *true* as the other is neceſſarily *falſe*. Thus the *diſcovery* of the *falſe* Propoſition does as certainly conclude the *Truth* of the Propoſition that *contradicts* it, as if the *proof* of that *contradictory* Propoſition had been *particularly* conſider'd. This therefore certainly loſes that *Authority* which might *oblige* the impious Adverſary to *examine* the *Merit* of the *Cauſe*, without which it is impoſſible for him to judge ſolidly concerning it, how neceſſary ſoever it is to his Eternal Intereſts. They therefore *diſcover* the *Cauſe* for which they pretend ſuch a *Zeal* by needleſs *Accuſations* and *Diviſions* of the *Advocates* for it, who would

would otherwiſe be *glad* of their *aſſiſtance*, and who might certainly *promote* it by *unanimous* endeavours, better than each Diviſion can *alone* by its *ſingle* and *ſeparate* Reaſons and Intereſts. Why ſhould therefore my Adverſaries not *chooſe* this way of *joyning* with me in defence of our *Common* Excellent *Cauſe*, rather than *diſable* me for *contributing* to it, by raiſing needleſs *Prejudices* againſt me who would have been glad if they would have admitted me, and might certainly have been able to have *done* more *with* them than *without* them, how *mean* an Opinion ſoever they *have*, and that *deſervedly*, of my ſeparate *Abilities*? Though my *aſſiſtance* had been *inſignificant*, yet they very well know, that *oppoſition* of *Perſons*, however *contemptible*, is not ſo. The advantage of *Diviſion* is the ſame, as to the Captious *Adverſaries* of our common Faith. They who judge of nothing but by its ſerviceableneſs to their beloved *Cauſe*, will not fail to make *little* things appear *great*, and make *Authorities* of thoſe whom they would otherwiſe *deſpiſe*, when they judge what is ſaid *Serviceable* to their wicked purpoſes. So much leſs *Abilities* are requiſite for doing *miſchief* than for doing *good*, when the *Authority* depends

upon the *Recommendation* of Notoriously *Corrupt Judges*. In that Case, the *Abilities* of those who Plead the *Authority* is sufficient to make amends for the *want* of *Abilities* in the *Authority* it self. The *Authority* depends *not* on the *Merit* of the *Person* in *whom* the Authority is invested, but on the *Opinion* of *others* concerning him, which *Opinion* may be conciliated by the *Abilities* of an *Encomist*, at least with his *own Party*, how destitute soever the *Authority* may be of *Merit* that may *deserve* it. Therein indeed *appears* the Power of *Eloquence* when it attains its *end* of perswading its Auditors in Subjects most *barren* in *perswasive* Arguments. I cannot therefore perceive their *Prudence* in making me an *Adversary*, whether I will or no, by *false* and *unreasonable* Imputations. What *need* was there to possess the *Pious* Reader with a *Prejudice*, as if any *Impenitent Atheist* now *living* could have hopes of a *milder Punishment* upon his persevering *finally* in the *State* of *Impenitence*, upon the *Principles* they are pleased to appropriate to *me*, than upon their *own?* This being notoriously *false*, it was also against the *Interest* of their *Cause* to insist on it. They might therefore have stay'd till it had been *objected* by our Adversaries.

ries. They might *then* have acquainted the *Adverſary* with my denial of his Charge; and put him on the proof of it. This had been but leaving *Baal* to *Plead* his *own* Cauſe againſt me alone, without any Obligation of *ſignifying* their *Opinions* in the Diſputes between our common *Adverſaries* and *me*, in Caſe my *Friends* themſelves had *not* been *ſatisfied* with my *Reaſons*. This had ſecured *themſelves* and the *Cauſe*, from any *concern* in the *Event*. We had been *unanimous* in the *Defence* of that. Nor could the Adverſaries have taken ſhelter on either ſide, nor taken advantage of our *different Opinions* for *weakening* our common *Authority*, nor for *excuſing* themſelves from an Impartial *Enquiry* into our *Reaſons*.

This *way* of proceeding, as it had been for the *Intereſt* of our common *Cauſe*, ſo it had been *Juſter* in relation to *me*, than the *way* they have been pleaſed to *prefer* before it. This Plea obliged them to ſay nothing but what was notoriouſly *true*, whether it had been ſaid by them, or not; Nothing but what *Candor* and *Charity*, and the Rule of dealing as they would be dealt with, and all *others* of *equal* dealing, would have *obliged* them to: Nothing but what themſelves would

14. *It had alſo been more juſt to me.*

have *expected* from *others*, if *my* Case had been their *own*. Had they done so, *Piety* had been *unconcerned*, nor had there been any *Scandal* for either *me*, or any *other*, to answer for. The *Opinion*, that my *Principles* allow *easier* Terms for *unrepented Impieties* than the Doctrine commonly *received*, is alone the *ground* why any ill disposed Persons may allow themselves greater *Liberty* than they were aware of, as *allowed* them by the *Principles* received *formerly*. But can they say, that I *own* these *easier* Terms. They very well know that I do *not* do so. Can they *prove* that *God* cannot *Immortalize* those *Souls* which I suppose *naturally Mortal*? Could they do this, the *Scandal* that might follow upon it, could not (in any *Justice* or *Reason*) be imputed to *me*, when no other *Foundation* for the *Scandal* could be laid but by their first *confuting me*. That had been a plain *Demonstration* that they who took advantage of the *Scandal* must therein have acted by *other Principles* than *mine*. How then can they make *me* answerable for such *Scandalous Practices*, which can take no place but by an *overthrow* of some *Principle* of *mine*? Yet neither the *Friends* nor the *Enemies* of *Religion do*, or *dare*, attempt to *prove* that the *actual Immortality* of the

Soul

Soul cannot be believed *conſiſtently* with the *Belief* of its *natural Mortality*. What ground therefore can theſe *Irreligious Libertines* have for reckoning on ſome Hopes of *actual Mortality* for *themſelves*, on no other ground but becauſe I take the Doctrine of the *natural Mortality* of the *Soul* to have been the Senſe of our *Primitive Chriſtian* Anceſtors? Nothing that I know of poſſible, but the *Confidence* of my *Cenſurers* in making me anſwerable for ſuch *Inferences*, and *Practices* grounded on ſuch *Inferences*, which cannot poſſibly be juſtified if *actual Mortality* be not a *neceſſary Conſequence* of that *Mortality* which is only acknowledged *Natural*. My Brethren therefore in the cauſe of *Religion*, are the true *Cauſes* of the *Scandal* which they would ſo fain impute to me. They firſt *Accuſe* and then *Betray* me to our *common Enemies*, and ſet me up as an *Authority* for thoſe *Enemies*, by *falſe Reaſonings* of their *own*; and then Treat me as if I had been *indeed* an *Enemy*, and make me *Acceſſary* to all the ill *Conſequences* of their own *Falſe* and *Treacherous Inferences*, which I *deny*, and they *know* they cannot *prove*, and therefore do not *attempt* it. Can they think this *fair?*

15. *The whole occasion of this false Charge, was groundless Suspicions that actual Mortality would be owned as a Consequence of Natural Mortality entertained by those who never thoroughly understood my Hypothesis, and received by others on their Credit.*

One would admire how they should come to Charge *me* with allowing any *Hopes* of *actual Mortality* to any *Infidels* that are like to *see* my *Book* (who are the only Persons capable of receiving *Harm* by it) when such *Hopes* are so directly against the *Principles*, as well as the *Professions* of it. The rather so, because they, who have shewn themselves so willing to Charge me with *contradictions*, on *other* occasions of their *own mistake* of my *Principles*, yet have not pretended one word of mine whereby I *allow* any such *Hopes* to any who have *heard* of the *Gospel*. And I will not Charge them with doing it *without* any *pretence* for so doing. What then can be the *pretence* seeing my *Book* it self allows *none*? Nothing but the *Suspicion* that *actual Mortality* would be *intended* when *natural Mortality* was *asserted*. This I had experience of in *verbal* Discourses long *before* I had any Thoughts of *Writing* this *Book*; but much more *publickly* when it was known that I was engaging my self on this *Subject*, and especially when it was *known* to be with a design of *Publication*. Then my Friends, who had very imperfect Notions of my Hypothesis, might very probably *shake* their *Heads* at it, as Dr. *Turner*'s expression is, signifying their own *misapprehensions*

of

of my *Meaning*. My way of *Reaſoning* from an *Hypotheſis*, requires longer *reſpites* of *Speech* than moſt of them are willing to *allow* when they are allarm'd by any *Conſequence* ungrateful to them. Thus they know only my *general* Propoſitions, but allow no *Time* for hearing their *Limitations*. Nor can they *bear* an accurate Diſcourſe on a *Subject* againſt which they have contracted a *diſlike* before they thoroughly *underſtood* it. This is my unhappineſs in dealing with moſt of them. They complain of *Tediouſneſs* in my *Replies* when I am not Conſcious of any thing *ſuperfluous*, or that is *unneceſſary* for ſetting my Cauſe in its true Light. This I am utterly *denyed* a *hearing* in Caſes where a *fair hearing* is abſolutely neceſſary for their own *Information*. It may poſſibly be my *own* fault, and I would rather ſuſpect it to be ſo than impute it *univerſally* to my beſt Friends, that I cannot *obtain* the Favour from them of a *hearing*, ſo *compleat*, as might qualifie them to *judge* what they are oftentimes ſo apt to *Cenſure* on a *defective* Information. But, though I am very ſenſible of the *inconveniencie* of it, as it hinders my Friends and me from *underſtanding* each other, and therefore from *Benefiting* by each others Diſcourſe; yet I cannot, for my Life, diſcover the

Cauſe

Cauſe of it, why I alone am denyed the Favour of a *thorough hearing*. I cannot learn it either by my *own* Obſervation, nor by any prudent *Suggeſtion* of my more *Sedate Friends*, who can judge as *impartially* in their *own* Concerns as *mine*. If I could, I would endeavour to avoid it. However, whatever the Cauſe is, the *Fact* is ſo, that I can hardly get that *Attention* from any of my Friends, that would be requiſite to make them Maſters of my Meaning, when I *Reaſon* in a *Sorites*, and on an *Hypotheſis*. And while it is ſo, I cannot look on them as competent *Judges* of what I cannot make them *underſtand*. Nor can I look on it as any fault of my *Cauſe*, that ſuch, as do not *know* it do not *approve* it. Yet the *Wounds* of ſuch *Friends* are the ſevereſt of all. They are *preſumed* to *know* my Meaning on Account of their *Familiarity* with me, when, in Truth, they do not. They are *preſumed*, on that very Account of their *Friendſhip*, to paſs their ſevere Cenſures againſt me *unwillingly*; and therefore not *likely* to *Cenſure*, but on very *great* and *convincing Evidence*. I wiſh this *Preſumption* had been *true*. But, if they would be pleaſed to *produce* their *Evidence*, I know none that they can *pretend* but the *Suſpicion* of an *actual Mortality*, pleadable by Perſons now

now living, as a neceſſary *Conſequence* of *natural Mortality*. This therefore having been *diſproved*, all the *occaſion* of this Noiſe againſt me is ultimately reſolved into the *Authority* of thoſe who have taken upon them to judge of my *Concluſions* without that knowledge of my *Principles* that might *qualifie* them to *judge* concerning them. This *Authority* has been *reckon'd* upon by thoſe who could not pretend to the like *Familiarity* with me before my *Book* appeared, that is, before *themſelves* could pretend any thing of their *own Knowledge* that might *juſtifie* their *Cenſures*. Theſe *Authorities* have been ſeconded by *others*, as *incompetent* Judges as themſelves, who have *not* read my *Book*, no, nor the *whole Title Page*; and yet have been, notwithſtanding, as *poſitive* in *condemning* it, as thoſe who had been *better* qualified for giving their *Opinion* concerning it. Thus my *Book* found the *generality* of Readers *prepoſſeſſed* againſt it, I do not ſay, *before* it was fairly *heard*, but before it was *heard* at *all*. And can my *Adverſaries* think me bound, either in *Conſcience*, or in *Reaſon*, to be *concluded* by ſo *unfair* and *partial* a determination?

16. *I endeavoured, as well as I was able, to* prevent *the unjuſt* Charge *in my Book, and in the* Title *it ſelf.*

Accordingly the *Clamors* were, that I made no difference between the *Souls* of *Men* and *Brutes*; that I thought all *Souls*

Souls annihilated at their *Death*; and that I thereby *deſtroyed* all *Rewards* and *Puniſhments*, and conſequently the *Security* of all *Religion* ſo far as it relates to the *future Life*. This if it had been true, had been a *juſt* occaſion of the *diſcountenance* of all *Pious* Perſons. And my Adverſaries have taken the *advantage* of urging the *Authority* of theſe *unfair* Readers againſt me. Mr. *Clark* imputes their *miſtakes* to the *imprudence* of my Title. *Many*, ſays he, *who ſee the Imprudent Title of your Diſcourſe, and will not take the Pains to read the Book it ſelf, will conclude that you ſuppoſe the Soul to Periſh at the Diſſolution of the Body.* But I can aſſure him that thoſe *unequal Judges* were poſſeſſed with that *miſtake* before my *Book* was in the *Preſs*, or had any *Title* at all. And I have *now* given an Account *how* they came to be ſo. And I can withal aſſure him that I did endeavour, in *proſpect* of that *miſtake*, to ſecure my *Title* from any ſuch *imprudence* as might *occaſion* ſuch a *miſtake*, as well as I was able, by adding immediately the words, *But actually Immortalized*. Nor does he give the leaſt Exception, why this *Prudence* was not *ſufficient* to have *obviated* that *miſtake* in *Readers* of that *Title* who had any inclination to

judge

judge favourably. Eſpecially conſidering the little *Room* allowable in the *Title.* Thoſe *words* plainly implied, that the *natural Mortality* aſſerted by me did not neceſſarily *imply* any *actual Mortality.* And how far the *actual Immortality* was to *extend* was to be expected in my *Book,* where the *Reader* would have found it as full as Mr. *Clark* himſelf would have deſired. *Prudence* I cannot pretend to. But I know not how I could have expreſs'd more *Caution* in ſo ſmall a *Room.* But neither can I *hope* for any *ſufficient* Caution if he will deal ſo hardly with me as to make me anſwerable for the *miſtakes* of my *Meaning* in thoſe who will not take the *Pains* to *Read* my *Book.* He is not ſo *ſevere* where the Caſe is his *own.* He does not think himſelf Chargeable with the *miſtakes* of the *Anſwerer* to his *Boylian Lectures,* not being Conſcious that his *Lectures* had any way *contributed* to thoſe *miſtakes.* Nor does *God* himſelf involve *others* in the *Guilt* of *Errors* incurred by want of *diligence* of the Erroneous *Perſon* for *preventing* them, ſuch as this is, *of thoſe who will not take the Pains* that is neceſſary for their *Information.* Yet Dr. *Turner* with his, *&c.* Robs me of even this *little* Expedient of my *Imprudence.* If the Reader looks no farther

Adverſem *at the end of his* Letter.

farther than he would have him, he was *not* to *know* that I was for any *Immortality* at all. So in his Title. Elſewhere again *p.* 12. Only with a *deſign* of *falſly* Charging me with the Opinion of Dr. *Coward*, which Charge he *owns* at the ſame time, and *confeſſes* to have been undeſerved. Complaining however that he could not find the *difference* between the other Dr. and *me* without the Pains of Reading ſome following *Pages*. Had he been as *willing* to find *Apologies* for me, as *Exceptions* againſt me, he might have found it in the very *place* where he complains that he *could not* find it. That is if he had not *interpolated* his own, *&c.* What *poſſibility* is there to make ſuch Perſons ſee what they *own* themſelves to ſee at the ſame time they *deny* it, if it make in *Favour* of a Perſon for whom they have no kindneſs? But I delight not in *expoſing* thoſe *Perſonal* failings of theſe otherwiſe *Ingenious Perſons*. Nor ſhould their being the *Agreſſors* in the like *Perſonal Accuſations* have *provoked* me to it, if it had not been *neceſſary* for my *Cauſe*, to let the Reader underſtand how little *occaſions* were *ſufficient* for Perſons ſo *willing* to *find* occaſions againſt me. This made them ſo diſpoſed to take the *advantage* of thoſe *falſe* Repreſentations

already

already raised against my *Book* before it *appeared* to speak for it self.

They did not consider that the *Authorities* on whose *Credit* they had received these *false* Notions of my *Book* were not so well *qualified* to *judge* of it as *themselves* were when they *had* Read it. Yet upon *no* better *Authority* they have been pleased to Charge me with things they could *not* find there. I am sure the Scandalous *use* made by *Impious* Persons cannot be *warranted* but by *other Premises* than what are *granted*, or any way *supposed* in my *Book*. When my Friends who neither *knew* my *Hypothesis*, nor had ever really *qualified* themselves for *knowing* it, either by *Discourse*, or by *Reading* the *Book* it self, had *possessed* the *generality* of Readers with *false* Opinions of it, as if it had favoured the *actual Mortality* of *Impious* Persons of our *present Age*; it was Natural for Persons so *concerned* in that *false Doctrine*, and therefore so *disposed* to *believe* it, to lay hold on *Concessions*, however *false*, yet so very *advantagious* for their purpose. This they did *before* my Book it self was *published*, when neither *they* nor their *Authorities*, could pretend any *words* of *mine* that could *justifie* their ascribing such an Assertion to me. Then their *Reason* could be

17. *My* Adversaries *are really more* answerable *than I am for the Scandalous* Events *of their own* false Accusations.

be no other but their *miſtaken Conjecture*, that I *would* own *actual Mortality* as a *Conſequence* of the *natural Mortality* by me *Aſſerted*. The *Infidels* therefore *then* could pretend *no* other Reaſon why they took this *Doctrine* for *mine*, but becauſe it was *imputed* to me by them who could *then* pretend no certainer Reaſon for that *falſe* Imputation than they *themſelves*. Thoſe *falſe* Authorities therefore, not I, ought, in *Juſtice*, to be anſwerable for the ill *uſe* made of *their* Aſſertions, not *mine*. And my *Adverſaries* themſelves are ſo far *Acceſſary* to theſe *Scandals* as *themſelves* take *advantage* of them, and add *Credit* to them, when themſelves have *better* and *ſurer Informations* from my *Book*. The *Impious* Perſons can find no ground for their blame-worthy *Practices* in my *Book*. Let my *Adverſaries* forbear their *falſe Accuſations*, and my *Name* is never like to be vouched for any of theſe unjuſtifiable *Practices*. But, if they cannot be prevailed on to do me this *Juſtice*; I wonder how they can have the *Confidence* to *Charge* me with what I am no way *concerned* in but by their own *untrue* and *groundleſs Accuſations*. If they have the *Zeal* for *Religion* that they pretend to, it is more in *their* Power than *mine* to *obviate* theſe *Scandals*. And

they

they may do it on Terms which they are *obliged* to *grant*, as well for their *own* ſakes as *mine*, by only doing me *Juſtice*, and *forbearing* what they *cannot* juſtifie. I am not *apprehenſive* of any thing that *Impious* Perſons *can* find in my *Book* that is of *pernicious Conſequence* if others will forbear *ſuppoſing* or *ſuggeſting* ſuch things concerning it, which neither *they*, nor the *Perſons*, who *ſuffer* by the *Scandal* can ever *prove*. And indeed the *Topicks* inſiſted on by my *Adverſaries* look as if they did it for *want* of better Arguments: Their charging me with *miſtakes* of thoſe who either *cannot* or *will not Read* my *Book*: And who, if they Read it, are not able to *underſtand* it; of thoſe who will not give themſelves the *trouble* of *ſearching* how I *explain*, or *limit*, or *account* for what ſeems *difficult* at firſt: And their Reflections upon *Hypotheſis* in *general*, however ſolidly and conſiſtently *accounting* for *difficulties*, when rightly *underſtood*. When theſe are taken for *Standards* of *Judicious Reaſoning*. I muſt confeſs, I am under no Temptation of having the leſs Opinion of my *Reaſons* already produced, though Cenſured by theſe Gentlemen, as *Injudicious*. When my Adverſaries themſelves are able to Write what ſhall be

unexceptionable under ſuch an *examen*, it will *then* be time enough for them to inſult *me* for *not* being *able* to follow their *examples*. But I need not Challenge them to that for which even *Inſpiration* it ſelf is not ſufficient. St. *Paul* himſelf was not able to vindicate the *Prudence* and *Judiciouſneſs* of his *own Writings* on ſuch a *Tryal* as this. No, nor *any* of the *other Sacred Writers*. So we are aſſured by St. *Peter*, who himſelf was one of them. He tells us that St. *Paul* alſo had *ſome things hard to be underſtood, which they who were unlearned and unſtable wreſted, as they did alſo the other Scriptures, unto their own Deſtruction*. 2 St. *Pet.* III. 16. Theſe Errors were as *pernicious* as any that can be pretended in *my* Caſe. Muſt therefore theſe *Divine Authors* be anſwerable for theſe *Errors* of theſe *unskilful* and *unſtable Expoſitors* of their *Writings*? Withal they forget to ſhew us how they, who neither *do*, nor *will*, *Read* my *Book*, can be *pretended* to derive their *Error* concerning the *actual Mortality* of their *Souls* from *me*. Such can receive it only from their *Falſe Informers*, and my *Falſe Accuſers*, who therefore muſt *alone* be *anſwerable* for the Conſequences of it, how Impious ſoever they prove in the *Event*.

But,

But though they very well *know* that they cannot *prove* enough for the Interests of *Irreligious Impenitents* from any *Concessions* of *mine*; they are not however willing to *forbear* their *Accusations*. They still complain that I do some of the *Work* of these *Impious* Practicers in asserting the *Natural Mortality* of *Humane Souls*; And that they will only lay hold on what is for their *purpose* without concerning themselves for the *rest* of my *Hypothesis* which may *exclude* them from their desired *actual Mortality*. So every Person may be conceived to do who *grants* one only *Premise*. Yet the *Conclusion* will still be as *impossible* to be *proved* as ever, if the *remaining Premise*, which is *not* granted, be utterly *improbable*. That is the Case in the present Dispute relating to the *Souls actual Mortality*, as will appear in this *Syllogism*:

18. *Mr.* Clark *in his pretended Reasonings for the* Libertines, *from my* Principles *falsly supposes me to* grant *them, that their* Souls *must Dy some time or other: And that its* Dissolution *from the* Body *is the properest* Season *for their* Souls *to* Perish.

Whatever is Naturally Mortal must Dy actually:
Humane Souls are Naturally Mortal:
Ergo, *Humane Souls must Dy actually.*

They here see that the *Minor* Proposition alone is granted. The *Major* which must be *universal* in *Darij* is that which they will never be *able* to *prove*, without

which this *Miror alone* will never be *ſerviceable* to their *purpoſe*. But who ever thought thoſe *Acceſſary* to Impious *Concluſions*, who cannot deny *both Premiſes* of the *Syllogiſm* from which ſuch *Impious Concluſions* are inferred? The *Concluſion* follows the *weaker* part, and will as certainly prove *uncertain* if *one Premiſe* be *uncertain* as if *both* had been ſo. But however Mr. *Clark* pleads their Cauſe for them thus: *p.* 3. *All Libertines, when they have Read and Conſidered all that you offer, will ſtill conclude, that if (as you grant to them) the Soul muſt of it ſelf naturally Periſh ſome time or other, there is no time ſo probable when it ſhould Periſh, as at the Diſſolution of the Body. And they will eaſily perſwade themſelves to rely upon this, that God will not work a perpetual Miracle to preſerve them preternaturally by his Omnipotent Power on purpoſe to inflict upon them an Eternal Puniſhment, which by Nature they were not capable of undergoing.* This is not proving me *Acceſſary* to their *Error*, when he is fain to help them to *confute* my Opinion before he can help them to any advantage againſt me in our *common* Cauſe of *actual Immortality*. All therefore that he can ſay againſt me, is, that my *Hypotheſis* is not ſo *defenſible* as that which is more

received,

received, of *natural Immortality*. Not that I ſay any thing from whence the *Infidels* can infer their ſo deſired *actual Mortality*. Yet, even in proving this, he has ſo many miſtakes as ſhew plainly that he had not thoroughly *digeſted* the *Hypotheſis* he is pleaſed to *confute*. Where did I tell *him*, or the *Libertines*, whoſe Cauſe he *Pleads* againſt *me*, that the *Souls* of the *Libertines* we are ſpeaking of (that may make *ill uſe* of my *Book*) muſt of themſelves *naturally Periſh ſome time or other*? He *knows*, on the contrary, that I *deny* them to be *left* to that *Mortality* which is *natural* to them, and that they are *actually Immortalized* by the *Divine Pleaſure*. Where did I grant that, if they *muſt Dy at ſome time*, *there is no time ſo probable*, *when they ſhould Periſh*, *as at the Diſſolution of the Body*? He had here *forgotten* that I did *not* derive the *natural Mortality* of the *Soul* from its *dependance* on our *groſs Organical* Bodies; but from the *Divine Flation*, which, in reference to the πνοὴ, or *Flatus*, was by the *Antients* thought *free* and *Arbitrary*, not of any *neceſſity* of the *Divine Nature*, as in the Caſe of the *Divine Spirit*. He might have known, that the *Philoſophy* of that *Age* (to which he ſees me aſcribe ſo much in the *Interpretation* of the *Scripture*,

ture, made the χρᾶμα of the Νῦς, and ψυχὴ, *Antienter* than the *Body*, and *infused* into the *Body* by the *Incorporating Genij* the *Presidents* of Γένεσις or *Generation*. He might also have known that Ἅδης was the *Place* allotted by the *Philosophy* of *that Age* for *Souls* in their *State* of *Separation* in contradistinction to their *Minds* whose *Seat* was *Heaven*, properly so called the proper Residence of *Immortal Beings*. On these Principles the *Soul* properly so called was supposed to have its Being *before* it came into the *Body*, and to *persevere* in its Being *after* its *Separation* from it. These things being so *supposed*, the *Dissolution* of the *Body* can signifie *nothing* to the *actual Mortality* of the *Soul*. As for that *Cause* therefore of its *Mortality*, that it depends on the *Divine Pleasure*, the *Principles*, I now proceed on, do *not* oblige me to own the *time* of its *departure* from the *Body* for a *Season* for *God* to *withdraw* the *Arbitrary influence* of his *breathing*, which I conceive so *essentially* necessary for its perseverance, and the *withdrawing* of which I take for the true *Cause* of its *actual Mortality*. He might have been pleased to remember, that I took it to be *God*'s *Pleasure* to *continue* all *Souls* to the *Day* of *Judgment*. Even the *Souls* of those who

who were to be concerned in the *Retrospective* part of that *Judgment*, *not* in the *Judicial Sentences* to be pronounced in that *Judgment*. If he had remembred this, he could not have made the *time* of their *Bodily Dissolution* the most *probable Season* for the *Death*, even of those *Souls*, whom *God* had *designed* to *leave* to their *actual Mortality*. At least, he could not have made his *Infidel* Reason so by any *Principles* of *mine*, or for which I can, with any *Justice*, be *accountable*. Yet this *forgetfulness* of Mr. *Clark* is common to him with Dr. *Turner*, when he also reckons it among my *Contradictions*. That I reckoned those who lived between *Adam* and *Moses* under the *Kingdom* of *Death*; and yet withal believed that our Saviour *Preached* to the *Antediluvians* in *Hades*. These two had been easily reconcilable, if he had *remembred* that none of them who were *under* the *Dominion* of *Death*, were *permitted* to *Dy actually* till the *Resurrection*. Till *then* our *Saviour* might *find* them, and *Preach* to them, in *Hades*, which was indeed the *Kingdom* of *Death*, notwithstanding their *actual Mortality*, which did not *immediately* put them into a State of *Non-Existence*. p. 30.

19. *He* Falsly *also supposes me to* grant, *that the* continuance *of the* Soul, *after its* Dissolution *from the* Body *is a* perpetual Miracle.

Where also did I ever tell Mr. *Clark*, that the *Preternatural perpetuating* such *Souls* as *these* could not otherwise be performed but by a *perpetual Miracle*? All exercise of *Omnipotence* is *not* Miraculous. St. *Augustine's* Original of the *Soul* makes *new Creations* as *frequent* as *Humane Births*. And *Conservation* of *Creatures* in their *being* already received is by the *School-Men* taken for a *perpetually repeated Creation*, the same *Power* being requisite for *continuing*, as was at first for *giving* those Beings which required *Omnipotence* at *first* to give them. *Those* effects therefore of *Omnipotence* are to be taken for *Miraculous* which are *deviations* from the *Rules* established by God for *continuing* the Order he settled them in at their *first Creation*. If therefore there had been any certain *Rule* settled by *God* for the *duration* of *Souls*, which must have *confined* them to a certain *time*, as there is in *Bodies*, the *prolonging* their *duration* beyond the *utmost* Period allowable by that *Rule* may indeed be taken for *Miraculous*. But, as there is no *necessity* in the *Nature* of the *Soul* it self sufficient to preserve it for *ever*, so neither is there any known *decay* that must necessarily come to a *Crisis* within some *certain time* in order to its

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diſſolution. It does not conſiſt of *contraries* as our *Bodies* do, one part of which *deſtroys* the other, nor of any *radical heat* preying on its *radical Moiſture*, nor of any parts that needs *ſupplies* which may in *time*, not be *anſwerable* to its *decays*. It has therefore no *intrinſick* Tendency to *Non-Exiſtence* that may in any *certain Period* of time arrive at a *Maturity*, and either *diſſolve* its parts, or *deſtroy* it as a *ſimple* Being. Nor does it, as I ſaid, depend on the *groſſer Organical Body*, being believed to ſubſiſt *before* and *after* it. Nor does any *Created* thing beſides remain, on which it could depend, beſides the ſubtler *Vehicle* which confined it to *matter*, as it alſo did thoſe *Dæmons*, whom the *Platoniſts* conceived to maintain the *Commerce* between the *Supream* and *Terreſtrial* Beings. Thoſe *Plutarch* indeed makes *Vivacious*, but *Mortal* at length. But his Opinion was rare among even his Fellow Heathen *Philoſophers*. Among the *Chriſtians* it did not, that I know of, take at all. Its *Mortality* therefore is derived only from the *Freedom* and *Arbitrarineſs* of the *Divine Flation*, which makes its Being *precarious*, and therefore under no Exigency of its *Nature* of being either *from* or *to* Eternity. This ſort of *Mortality*

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tality Mr. *Clark* himself cannot deny to *Humane Souls*. But he thinks it nothing to my purpose, because it is common to *Humane Souls* with *Angels*, whom, he thinks, I cannot deny to be *naturally Immortal*. I suppose because the Modern *Schools* are generally agreed in believing them so. But concerning this, he may know his mistake hereafter. Then he may know that this *precarious Immortality* depending on the Divine *Arbitrary* Pleasure is properly natural *Mortality* in the Sense of that *Age*, and in reference to the *Solution* of the *Phænomena*, for which it was designed by me. All that I observe, at present, is that, according to this Hypothesis, the *continuation* of the *Soul*, by this *external* Act of the *Divine Flation*, how *long* soever it had been, though it had been to *Eternity*; yet cannot properly be taken for *Miraculous*. It is indeed *preternatural*, as to the *Object*, the *nature* of the *Soul* it self, which does not *require* that it should be *perpetuated* for *ever*. But though it does not *require* it, yet, inasmuch as this *continuance* of its *being* by this *Arbitrary* Divine Act of *Flation* is its *natural* way of *continuance* in its *Existence*, there is nothing contrary to its *nature* admitted, though God should

ſhould be *pleaſed* to *continue* it for *ever*. Such *Perpetuity* is indeed *Preternatural* as it *exceeds* the *Powers* ingredient in the *nature* of the *Soul* it ſelf for its *own* preſervation. But it is perfectly *agreeable* to the *nature* of the *Divine Act*, from whence the *Soul* it ſelf, as it is a *Flatus*, does naturally derive the *continuation* of its own *Exiſtence*, God's *Arbitrary Act* is no *leſs Arbitrary* for being *continued* for *ever*, though its being *Arbitrary* does not neceſſarily *oblige* him ſo to continue it. This the *School-Men* are pleaſed to call natural *Immortality*, becauſe it is agreeable to the *natural* way of *continuing* Created Beings, eſpecially a Being of this *nature*, which naturally depends on an *Extrinſick* Arbitrary Act of God. And they may call it ſo if they pleaſe. Provided they ſtill allow it as *Arbitrary* in God to *withdraw* his *own Act* ſo neceſſary for its *Preſervation*, without *violating* any of the *Laws* preſcribed by himſelf for his *Ordinary Providence*. And I do not know how they *can* deny the *Suſpenſion* of ſuch *Acts* to be *agreeable* to thoſe *Laws* if they will allow the *Acts* themſelves to be *Arbitrary*. They cannot be *Arbitrary* unleſs God be allowed to be under no *Obligation* to them. For an *infinitely perfect Being* is as much

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confined by *rational Obligations* as others are by the *neceſſity* of their *own* reſpective *Natures*. And Beings of this *Nature*, cannot be concerned in the *Mechaniſm* of the *Corporeal World*. Nor can there therefore be any *neceſſity* of *preſerving* them on that account. Their *Nature* therefore being no otherwiſe *Immortal* than as *God* is *pleaſed* to *make* them ſo; it muſt accordingly be in his *Pleaſure*, whether he will oblige them to ſerve himſelf by *Immortal* Rewards and Puniſhments, or not. If he be ſatisfied with *Mortal* Inducements; there will be no *need* of putting them in a *Preternatural* State. Thus *Duration* to the *end* of the *World*, and the *general Judgment*, will be *ſufficient* to make *amends* for the *inequalities* of their *Worldly* State, without concerning them further in the *Sentences* which are then to be pronounced. What proceeds farther, as it is *Preternatural*, ſo it is perfectly *Arbitrary*, as no way *confined* by the Rules of God's general *Providence*. This therefore, as all other things alſo do which depend on God's *Arbitrary Pleaſure*, requires *Divine Revelation* without which it is impoſſible to be *known*. And that *Revelation* will require a ſufficient *Promulgation* for *all* to know it whom

whom the Divine *Legiſlator* is pleaſed to *concern* in it. And this *Revelation* and *Promulgation* may make this *difference* between *Mankind*, why *ſome* may be concerned in theſe *Immortal* Rewards and Puniſhments wherein *all* are *not* concerned, who notwithſtanding *partake* with them in their common *Humane Nature*. Why therefore may not they, who are hereby *admitted* to *greater Rewards*, be intitled, in caſe of their refuſal, to *Puniſhments* proportionable, *greater* than *they* would have reaſon to fear, who had never been admitted to thoſe *greater Favours* by which their *Natures* might be advanced and enabled? The *Scripture* manifeſtly ſuppoſes ſuch a *diſparity* between the *Candidates* of the *Goſpel* and thoſe who had *never* heard of the Goſpel. However Mr. *Clark* will find no reaſon to take this *perpetuating* of *Humane Souls* by this *Divine Flation* for *Miraculous*, by *my* Principles. That *way* of preſerving a *Flatus* is *natural* to it as it is a *Flatus*, and therefore is ſo far from *violating* any *Law* of *Nature* preſcribed by the *Author* of *Nature*, that it is not ſo much as *preternatural*. No more can it be *preternatural* for *God* thus to *continue* it to *any*, however *diſtant* Period of Time. Becauſe the *Nature* of the *Soul*

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it ſelf has no *intrinſick* Principle of *corruption* that may come to a *Criſis* in any certain *Period*, beyond which it *cannot* ſubſiſt by the *Law* of its *own Nature*. So long there can be no need of *over-ruling* that *Law*, which is that alone which requires a *Power* of working *Miracles*. It may therefore ſubſiſt *infinitely*, as that word implies an *unconfinement* to any *certain* bounds. All therefore that would be *preternatural* to it would be its ſubſiſting *infinitely* as the word implies an *excluſion* of all *poſſible* bounds, how large ſoever, that are *ſhort* of *Eternity*. Such a *ſubſiſtence* as *this* does indeed *exceed* the *Nature* of a *precarious Being* as to any *Principles* conferred upon it for its own *Preſervation*. This therefore is all that that *requires* a *Miraculous* Power, if even *this* require it. For its depending on the *Divine Pleaſure* is as reconcilable with its enduring to *Eternity* as its enduring for one ſingle *Moment* after its *Creation*. It may therefore be doubted whether the *duration* of the *Soul* to *Eternity* be even *preternatural*. So far it is from being *contrary* to any *Law* of *Nature*, as that *muſt* be which *requires* a *Power* properly *Miraculous*. The *Souls* ſubſiſting to all *Eternity* on that account of the *Divine Pleaſure* to *perpetuate* it, could

could be indeed no more a *Miracle* than if God had been *pleaſed* to *perpetuate* our *Corporeal World*, which, by its *Conſtitution*, has no more *decay*, or *tendency* to any certain *Period* of *Duration* than the *Soul* it ſelf, as Dr. *Hakewill* has long ſince ſhewn in his Excellent *Apology* for the *Divine Providence*. Where then can Mr. *Clark* find his *perpetual Miracle*, if *God* be *pleaſed* to perpetuate the Mortal *Soul* as well as the Mortal *World*, by my Principles? God's doing ſo with the *World*, though *confeſſedly Mortal* in its own *Nature*, would no more *violate* the *Laws* conſtituted by himſelf for the *continuation* of the *World* than his dealing the ſame way with the *Soul* could *interfere* with the *Laws* made by himſelf for the *Natural Duration* of *Humane Souls*, though we ſhould ſuppoſe them as *Naturally Mortal* as *all* agree the *World* to be.

20. God's *making* Man *capable of* Eternal Puniſhment *by* actually perpetuating *him is no more* harſh *in the Caſe of* Man *than it is in the Caſe of the* Angels.

In truth, the *Nature* of our *Humane Souls* (on this Principle of their *depending* on this *Divine Arbitrary Flation*) muſt, of it ſelf, be as *indifferent* to *actual Mortality* or *Immortality* as the *Divine Pleaſure* is *indifferent* to determine *whether* of the *two* ſhall be their Portion. So far indeed they are *Mortal* in their own *Nature* as no *Exigence* of their *Nature* obliges

obliges *God* to make them *Immortal.* So far again they are in a *Natural* Capacity of *Immortality* as they have no *fix'd* Period preſcribed them for their *Duration* by any *Law* of their *Nature*, and *may* therefore have their *Duration* prolonged *unlimitedly* without *over-ruling* any *Natural* Oppoſition or Reluctancy. This is exactly the Doctrine of *Theophilus Antiochenus* in the place produced in my *Epiſtolary Diſcourſe*, where he does as well *deny Immortality* as *Mortality* to be *Natural* to *Man* in the Condition wherein he was Originally Created. The word *Nature* is uſed by him on *both* occaſions. That my Adverſaries may not take it for a *Contradiction* of *mine*, when both *Mortality* and *Immortality* are *denyed* to be *Natural* to the *Soul* in the different *Senſes* now explained. This therefore being the *Nature* of the *Soul*, its *dependance* on the *Arbitrary Pleaſure* of *God* leaves it *perfectly* to his Determination upon *whether* account he will be *pleaſed* to exact their Duty, whether of *Immortal Rewards* and *Puniſhments*, or of ſuch only as ſhall be *Mortal*, and ſhall therefore *expire* at the *Term* himſelf would be *pleaſed* to preſcribe, they having *none* preſcribed them by the *Law* of their own *Natural Duration.* Indeed the making

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Humane Souls Immortal, added *no* new *Principle* to them in *General*, but only *prolonged* or *shortned* their *duration* in Accommodation to the *two* Principles originally design'd for *Man*, of *Soul* and *Spirit*; so that as *Mortality* was more *agreeable* to what Man *actually* receiv'd, *Immortality* also was *more* agreeable to what was even *then* design'd for him. This might easily account for God's *different* Dealings with the same *Humane Nature* according to their different *degrees* of Information. They, who perhaps, might not be admitted as *Candidates* for the *nobler* immortal Rewards might be left to the *Rewards* and *Punishments* of this Life, and of the *intermediate* State between their *Death* and *Resurrection*. But the *Favourites*, who are admitted to *Supernatural Rewards*, are thereby admitted to an *equality* with *Angels*, and thereby *exposed* to *Punishments* proportionable to their *advanced Nature*, that is, to the *Punishment* prepared for the *Devil and his Angels*. This is no *more* than would have been, if they had been *Originally* created *Angels*. It cannot therefore be more *harsh* than it is in the Case of the *Angels*, who were *indeed* created so *Originally*. God *could* as easily (if he

had thought *fit* to do ſo) have *relieved* the *Angels*, as he does *Men*, by *withdrawing* what is *Preternatural* in them alſo, and by *leaving* them to that *Contingency* of being, which is *Eſſential* to them as they are *Creatures*. This would have made *their Puniſhment* alſo *Temporary*. Nor can Mr. *Clark* himſelf *deny*, but that God *could* eaſily have *ſuffered* them alſo to *Die*, if himſelf had pleaſed, by only *withdrawing* that Influence of his *own*, which had been as neceſſary to their *continuance*, as his *actual Flation* was to the *continuance* of *Humane Souls*. I do not think that Mr. *Clark* will ſo aſſert the *natural Immortality* of *Angels*, as to queſtion but that *God* was as much at *Liberty* to *ſuffer* them alſo to Relapſe to their Original *Nothing*, as can be pretended in the Caſe of *Humane Souls*. No *antecedent* Obligation can be pretended in the Caſe of a *created Being*, whoſe *duration* is *Contingent* as well as its firſt *Exiſtence*. Certainly not from its own *Nature*, before it be ſecur'd by ſuch *arbitrary* Eſtabliſhments, as God may *ſettle*, or *refuſe*, as himſelf thinks *fit*. Which being granted, the Queſtion then will be, why God ſhould give, even *them*, an *Immortality* of *Nature*, which cannot be *due* to their *Nature*,

ture, as they are *created Beings?* And that, on account of this very same Objection, which is here insisted on by my Adversaries: That this *immortalizing* their *not necessarily immortal* Natures, exposes them unavoidably to those *Eternal Punishments*, of which their *unadvanced* Nature had not otherwise been *capable*. If this be inconsistent with the *Divine Goodness* and *Justice* in *Men*, it must be so in *Angels* also. When therefore they shall be able to *reconcile* these Things in the Case of *Angels*, an easie Application of the same Thoughts will enable them to account for them in the Case of *Men* also. The rather so, because the *Scripture* Accounts do no otherwise Concern *Men* in these *Eternal Punishments*, than as *Men* are by the *favour* of the *Gospel*, advanced to an *equality* with *Angels*, and, by *consequence* of their being so sentenced to those Eternal *Fires* which were *not* prepared for *Men*, but for the *Devil* and his *Angels*. The only *difference* is, that, in *this* way of Reasoning, the *Fact* is supposed most certain, and incontestable in the Case of the *Devils*, that they are indeed *condemned*, in the *first* Place, to these *Punishments* which the *Scripture* supposes *Eternal*.

21. *There can be no harſhneſs in qualifying for* Eternal Puniſhments *when it is only* permitted *as a neceſſary conſequence of Admiſſion to the favour of being qualified for* Eternal Rewards.

But Mr. *Clark* repreſents the *hardſhip* of this *Preternatural Immortality* on this account, that it is conferr'd *on purpoſe to inflict upon them*, who are thus Immortaliz'd, *an Eternal Puniſhment*, *which by Nature they were not capable of undergoing*. This does indeed look *odious* as he has expreſſed it, if it had indeed been conferr'd with that Deſign *alone*, of *aggravating* the *Puniſhment*. But that was never granted him by me. If he had thoroughly *digeſted* my *Hypotheſis*, he might eaſily have known, that the *Deſign* of this *Preternatural Immortality* was not for the *hurt* of the Subjects, but their *advantage* to *enoble* the *Nature* of *Favourites*, and to qualifie them for *Rewards* greater than thoſe of which their *uncultivated Nature* had been capable. No good *Humane Legiſlator* does *primarily* deſign *Puniſhment*, but the Subject's *Good*, firſt indeed of the *Subjects* in *General*; but, as far as is poſſible, of every *individual Subject* that enjoys the benefit of his *Laws*: Even *Puniſhments* themſelves are *intended* by ſuch no otherwiſe than as *Obligations* on the *Subjects*, to endeavour the *good* of the *Communities*, and of *themſelves* too as they are *Members* of the ſame *Communities* reſpectively; prin-

principally for those *disingenuous* Natures which are not capable of any *Restraint* but that of *Fear*; and are not *sensible* of what is for their *Good*. But this Qualification for *Rewards* does necessarily *infer* an unavoidable Qualification for *greater Punishments*. And, on the *contrary*, they who have *easier Punishments*, have also *less Rewards*. The *Punishments* of *Mortals* can indeed be no other than *Finite*, that is, of those who are *permitted* to their *actual Mortality*. But so are their *Enjoyments* also. Nor *can* the *Enjoyments* of those who are *immortaliz'd* be *Eternal*, unless their *Punishments* be so too, if both their *Rewards* and *Punishments* must be *commensurate* to their *duration*. Nor does Mr. *Clark* think this *hard* in the Case of *natural Immortality*, where he is *sensible* of its being a necessary *Consequence* of a *duration* so *continued*. Yet he does *not* seem *sensible* that such a *continuance* of *duration* in any *created Being* whatsoever cannot possibly be conceiv'd, without a *free* Determination of *God* in a Case wherein he is under no *necessity* of *making* such a Determition. If it be *inconsistent* with *Divine Justice* to *make* a Being *capable* of *Eternal Punishment* by an *Immortality* deri-

vable from the *Divine Pleaſure*, the *Conſequence* will be, that there *can* be no ſuch Thing as *Eternal Puniſhment* at all. There can be no *Puniſhment* but of *created Beings*. Nor has any *created Being* a Right or Power to laſt for *ever* independent on the *Divine arbitrary Pleaſure*. God therefore muſt be *pleaſed* by his own *free* Act to *Immortalize* it, if it can pretend to any *Immortality* at *all*. But if it be *inconſiſtent* with any *Divine Attribute*, to *qualifie* it for *Eternal Puniſhment* by an *Immortality* that is not *due* to its own *Nature* independently on the *Divine Pleaſure*; it will be *impoſſible*, in that Caſe, for God *himſelf* to make it *Immortal*, becauſe God *cannot*, by his *Free-will*, do any thing that is *inconſiſtent* with his own *Eſſential Attributes*. If therefore *admitting* a *Qualification* for *Eternal Puniſhments* as a neceſſary *Conſequence* of a *Qualification* for *Eternal Rewards*, may not *ſuffice* to make it *reaſonable*, and *conſiſtent* with the *Divine Attributes*, there can be no *Eternal Rewards* any more than *Eternal Puniſhments*. Both *Eternal Rewards*, and *Eternal Puniſhments*, are only fitted for *ſubordinate Beings*, and *flexible Free-wills*, which cannot be kept ſteady by the intrinſick

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Reaſons of the *Things* without theſe *External* Inducements; and are therefore *both* of them fitted for none but *Creatures*, who notwithſtanding are by their own *Nature* no more capable of *Eternal Enjoyments* than *Eternal Sufferings*, if God were not actually *pleaſed* to give them that *Perpetuity*, to which their own *Nature* could not have intitled them *independently* on that *free* Divine Determination. It might therefore be *unreaſonable* to *Perpetuate* ſuch Beings purpoſely with a *deſign* of *Perpetuating* their *Puniſhment* as the *principal End* of that *Perpetuation*. That would be *primarily* to *deſign Puniſhments* before *Rewards*, which no good and publick ſpirited *Legiſlator* would find in his *Heart* to do. This would be to *delight* in that which *God* himſelf calls his *ſtrange Act* (on that very account of its *not* being ſo acceptable to him) if he ſhould *immediately* have recourſe to his *unlimitted* Power for *heightening Puniſhment*. But there is no ſuch *Harſhneſs*, to admit of it as a *Conſequence* inevitable to a noble and *beneficent* Deſign, and every way *worthy* of the Divine *Goodneſs*, that of *qualifying* our *Nature* for *Eternal Rewards*, which could not be without *immortalizing* it. For the *Puniſh-*

ment could not be answerable to the *Reward*, if *that* also had not been inflicted through the *whole* duration of the Patient, *after* it had already been made *Immortal* in a prospect of *Rewards* to be enjoy'd for all *Eternity*. On this account, *Reason*, and the *Scripture*, are both agreed, that the *encrease* of the *Rewards* encreases the *Obligation*, and the *Ingratitude* of those who are *not* won by them, and consequently must *add* to their *Punishment*. So manifest it is, that the *Reasonings* of Mr. *Clark* for the *Infidels*, pretended from my *Principles*, for extorting *Inferences* from them *deny'd* by me, are wholly grounded on his own *misunderstanding my Principles*, and therefore *not* imputable to *me*, himself owns, That *these Mens Conclusion is by no means right*. That, methinks, might have been sufficient to have obliged him *not* to have *insisted* on it.

P. 3.

22. *That* Humane *Souls* may *Die if God* pleases, *neither* is, *nor* can *be*, deny'd *by my* Adversaries,

Yet, when all is done, my *Adversaries* themselves cannot deny the *Natural Mortality* of the *Soul* asserted by me, against which they have made so many Tragical Declamations. That is, the *Mortality* of it, *not* as depending on the *Organical Body*, for which I never Disputed; but as depending on the *Divine*

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Arbitrary Pleasure, according to the express *words* of the *earliest* of the Fathers, S. *Justin Martyr*. This they cannot deny to be the received Doctrine, not only of the *earliest*, but also of the *present*, Church. Yet they are not aware that their Objection concerning the *Immortalizing Souls* with such a *precarious Immortality* in order to the making them *capable* of *Eternal Punishment*, will proceed as truly against this *Doctrine* owned by *themselves* as it does against that which they take for *mine*. But they confidently *deny* this Notion of the *Mortality* of *Humane Souls* to be for my purpose. I had here expected that they would, at least, have *tryed* whether it were so, or no. And that in the several particulars that I thought *better* accountable by the *Natural Mortality*, than the *Natural Immortality* of *Humane Souls*. But in vain. I know not how they *could* have attempted it with any prospect of *Success*. Can they *deny* this *Eternity* of their *Rewards* to be a great Prerogative of the Divine *Favourites* of the *Peculium*? Or can they pretend any *Title* of those who are *not* Favourites to *Divine Favours* depending on the *Arbitrary Pleasure* of the Bountiful Donor of them? Nothing certainly that could *oblige*

which notwithstanding gives a fair account of the Phænomena, *for the Solution of which I propos'd the* Doctrine *of the* natural Mortality *of* Humane Souls.

oblige God to beſtow them *Antecedently* to any *Promiſe*, or *Covenant*, neither of which can be Pleaded in the Caſe of thoſe who are *not* in the *Peculium*. How then can they prove the *Perpetuity* of ſuch *Souls* who are acknowledged, as *Creatures*, to have a ſubſiſtence of their own *Nature* only *precarious*? And what can *hinder* God from *ſeveral* Diſpenſations in dealing with the ſame *Humane Nature*, in obliging ſome to their reſpective *Duties* by *Temporal* Rewards and Puniſhments, and in exacting the *ſame Duties* from others by Rewards and Puniſhments *Eternal*, as he is *pleaſed* to *prolong*, or *ſhorten*, their ſeveral *Durations*? I know not what they can pretend, on this *Suppoſition* of *Natural Mortality* granted even by *themſelves*, provided ſtill that theſe *Puniſhments* (however *different* between themſelves) do notwithſtanding keep an accurate *proportion* with the *Rewards* which anſwer them. Thus it appears how great *advantage* they have who were admitted to the Favour of knowing the Revelations of the *Goſpel*, that the *ſame Duties* are Rewarded to them by *Heavenly* and *Eternal Rewards*, for which others can expect no *Rewards*, but ſuch as are *Subceleſtial* and *Temporary*, not *exceeding* the Day of the *general Judgment* at the uttermoſt.

termoſt. It appears how eaſie an account is hereby given of the Doctrine of *Original Sin*, if God be pleaſed for *Adam's* Sin, only to *deny* us this *Immortality* which was his own *Free* Gift, and not *due* to us by any Exigency of our common *Nature*. So the Author of the *Commentaries* on St. *Paul's* Epiſtles commonly aſcribed to St. *Ambroſe*. *Eſt & alia mors, quæ ſecunda dicitur in gehenna, quam non peccato Adæ patimur, ſed ejus occaſione propriis peccatis acquiritur. A qua boni immunes ſunt, tantum quod in inferno erant, ſed ſuperiori, quaſi in Libera, quia ad cælos aſcendere non poterant.* S. Ambroſe *in* Rom. V. 12. There is alſo another ſort of Death, which is called the *Second*, in *Hell*, which we do not ſuffer for the Sin of *Adam*; but which, by occaſion of that Sin, is acquired by our own Sins, from which Death good Men are free, excepting only that they were in *Hades*, (but the upper of the two Diviſions of it) as in a free Cuſtody, becauſe they could not aſcend into the Heavens. He makes the *firſt Death* to be all that is incurred by us on account of that *Sin* of our *firſt Parents*. The *ſecond Death* he imputes to our *ſelves*, and to our *firſt Parents*, no otherwiſe, than as the *weakneſs* of our *Nature* vitiated by the *Fall* may have

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contributed to our *Actual Sins* the *immediate* Causes of it. Nor could this Author have been the *Luciferian Hilary*, because he *owns* the Title of *Damasus*. Nor could he have been affected to the *Pelagians*, because he writ before *Pelagius*, and is called St. *Hilary* by St. *Augustine* himself, the great Champion of the Catholick Church against *Pelagius*. Nor is God any way *obliged* to *Immortalize Infidels* who *never* heard of *Christ*, nor *unbaptized Infants*, to their *disadvantage*, supposing God *free* in this Act by which he is pleased to *perpetuate* a *Created* Being to which no *Immortality* is *due* by any Exigency of its own *Nature*. Nor is any *hardship* put on them, who by an *Eternal Decree* are excluded from an *Eternal State* so long as that *Exclusion* did not by necessary *Consequence*, expose them to any hazard of *Eternal Miseries* from which that very *Exclusion* of them from an *Immortal* State did sufficiently *secure* them. It gives withal a clear account why God might, by his *own Act*, qualify them for *Eternal Punishments*, when he did it only in *Consequence* of his Original *Beneficent* Design, of making them, by the *Immortality* freely granted them, capable of *Eternal Rewards*, as I have already

dy ſhewn. Nor can they allow of *Eternal Puniſhments* at *all* if they will *not* allow of *this* account of them as ſatisfactory for reconciling them with the *Divine Juſtice*. How then can my Adverſaries pretend that this Notion of the *Natural Immortality* of *Humane Souls* is not for my purpoſe, when they find it give ſo eaſie and ſo natural an account of all the *Phænomena* for which I advanced the *Doctrine* of *Natural Mortality*? How can they have the Confidence to quote theſe *Fathers*, who ſay no more herein than I ſay, as Evidences of the *Inſincerity* of my *Quotations*? Yet, without doing ſo, all they have ſaid concerning the *Fathers* will, I think, prove inſignificant.

I know very well, that Mr. *Clark* is pleaſed to call this *Immortality*, when a Being depends on nothing elſe but the *Divine Pleaſure* for its *perpetuation* for *ever*. And I very well know that this *Duration* is commonly taken for a *Natural Immortality* in the Caſe of *Angels*. Nor do I deny but that there are *Reaſons* for *both* ways of *ſpeaking* in the different *Senſes*, now explained. But it is abundantly ſufficient for my purpoſe, that this *Notion* of *Immortality* admits of as much *actual Mortality* as is requiſite for

23. *This* precarious Immortality *is not an Immortality* properly *ſo call'd, in the Senſe of the* ſacred Writers, *as well as of the* Platonical Philoſophy *of that* Age.

for my Cause of explaining these greatest *difficulties* of *Divinity*. For Wise Men will not trouble themselves to enter into Disputes concerning *Words* when they are once sufficiently satisfied that there is an Agreement in the *things* themselves. However *Antiquity* is really more favourable to *me* in owning this *precarious Immortality* for a *real Mortality* by *Nature*, when it ascribes it rather to the *Favour* of *God*, and *denies* that it is properly imputable to the *Nature* of the the thing it self that is preserved. So Mr. *Clark* himself owns in those *Reasonings* then generally received, that all γνητὰ, things were φθαρτὰ, *Corruptible*, and θνετὰ, *Mortal*, in opposition to the ἀφθαρσία, *Incorruption*, and ἀθανασία, *Immortality*, properly so called. Meaning by γνητὰ, all such Beings as were not *Self-Originated*, nor therefore had their Existence from *Eternity*, which even the *School-Men* make the Case of the *Angels* themselves, notwithstanding the *Natural Immortality* by them ascribed to the *Angels*. And the *Scripture* does the same when it appropriates *Immortality* to *God alone*. So, *who only hath Immortality*, 1 Tim. VI. 16. If so, no *Creature* as a *Creature*, can pretend to Rival *God* in that Prerogative. Exactly according to the *Platonical Reasoning*,

ſoning, which allows only the *Archetypal Beings* to be the *true Beings*, as if thoſe who had the ſame Perfections only in *Name*, rather *derivatively*, had them than in *reality*. The *Scripture* imitates them in this ſame Form. So the *true Bread* is the *Bread* from *Heaven*, St. *John* VI. 32, 33. That *Heavenly Manna* which the *Pſalmiſt* calls the *Food of Angels*. The *True Tabernacle* is that which is *pitched by God not Man*, Ebr. VIII. 2. The *True Sanctuary* is oppoſed to that which is *made with Hands*, and is placed in *Heaven* it *ſelf*, Ebr. IX. 24. So the *vera vita* in the *vulgar*, 1 Tim. VI. 19. and the ὄντως ζωὴ, *the Life indeed*, in the *Alexandrian* Copy (a Phraſe exactly *Platonical*, and imitated in ſeveral Paſſages of the New Teſtament) is the *good Foundation for the time to come*, the ζωὴ αἰώνιος, *Eternal Life*, in moſt other Copies, which can be meant of no *other Life* but that in *Heaven*. In this regard the *Eternity* of *Puniſhment* it ſelf does not ſo deſerve the *Name* of *Immortality*, at leaſt not of an *Immortality* by *Nature*. For the *Immortal Nature* is the *quickening* Divine *Spirit*, which is *united* to *Holy Souls* of the *Peculium* as an ingredient of their *Nature*. Which, when it is ſo *united*, makes the *Immortality*, conſequent to the *intimate Union* between the *Humane Na-*

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ture and the *Divine Spirit* not altogether *precarious*, and *preternatural*, but, in ſome Senſe, *Natural*. This *Immortality* is *Natural* to the *Divine Spirit* as he is *God* in ſuch a Senſe as *cannot* agree to any *Created Being*. And as we alſo are *partakers of the Divine Nature*, and as this *Spirit* alſo is ingredient in the *Man*, whom Saint *Paul* calls ὁλοτελῆ and ὁλοκληρον. I *Theſſ.* V. 23. *Whole* in our Tranſlation. The *Spiritual Man* which is the ſame with the *perfect Man* in *Irenæus*. The *quickening Spirit* is the *New Man*, the *ſecond Adam*, the *Lord from Heaven*. Thus *God* is pleaſed to look on the *Spirit* it ſelf as an ingredient of our *perfected Nature*, as *Plato* made the αὐτοανθρωπος, *Original Archetypal Man*, the ἄνθρωπος ὐσιώδης, *Eſſential Man*, to be that from whence all *particular Men* were to *receive* their *Immortality*. This is the *incorruptible Seed* of the *Word* which *intitles* thoſe to *incorruption* that are *born* of it, as it *intitles* them alſo to be the *Sons* of *God* by their *participation* of a really *Divine Nature*. The Reaſoning is much the ſame with that, whereby the *Humane Nature* of our Bleſſed Lord himſelf is *intitled* to the *Immortality* of the *Divine Nature*, on account of the *Hypoſtatical Union* of *both* Na-

Natures in one *Perſon.* The *Created Nature* is intitled to the *Immortality* of the *Divine Nature* as *both* Natures are *united* to each other in the ſame *Divine Perſon.* And that *Immortality* is *Natural* to the *Humane Nature* alſo on account of the *Communication* of *Properties* between the *two Natures*, which is a *Natural* reſult of their intimate *Union* in the ſame *Divine Perſon.* It is *Natural* to the *united Spirit* to *Immortalize* the *Soul* that is advanced to that cloſe indiſſoluble *Union* with it. And it is again as *Natural* for the *Soul* thus *enobled* to advance the Dignity of its *Natural* Conſort the *Body*, that the *Corruptible* may put on *Incorruption*, and the *Mortal* may put on *Immortality*, and the *Pſychical* or *Animal Body* (ſo it ſhould rather have been rendred, than, as we have it, the *Natural Body*) may become *Pneumatical*; that is, inveſted with thoſe Glorious Diſpoſitions which appeared in our *Saviour's Body* at his *Transfiguration*, that fitted it for that State of *Immortality*, which thenceforward was to be *Natural* to it, that it might be *anſwerable* to the Nature of a *Spiritualiz'd Soul.* Nor is it to be wondred, that the like *Union* of the *Divine Spirit* with our *Humane Souls*, as *Ingredient* in our advanced

Humane Nature ſhould perform the ſame Office for our *Souls* and *Bodies* alſo. It is the *Spirit* of *Chriſt*. It is *Chriſt in us the hope of Glory*, that is, of thoſe *Glorious Bodies* which ſhall be fitted for *Immortality* by becoming *Spiritual Bodies*, in the Language of the *Scriptures*. This is the greateſt *aſſurance* of *Immortality* that a *Creature* is capable of, to have the *Principle* of *Immortality* Ingredient in its own *Conſtitution*. No ſuch matter can be pretended of the *Immortality* to *Puniſhment*. The *external* Act of *God* for *perpetuating* the Criminal is as *free* to him as ever, excepting the *Obligations* laid on him by his *own* Attributes of *Juſtice* and *Veracity*. Nothing can be pretended in the *Nature* of the *Patient* that can *oblige* him to *perpetuate* it, that might make the *Immortality* conſequent to the *perpetuation* look like an *Immortality* by *Nature*.

24. Humane Souls, *while they are in* Hades, *are ſuppoſed to* Exiſt, *and yet are* reckoned *in a State of* Death, *as having no* Princi-

This really ſeems to be the *Scripture* Notion of *Eternal Life*, though it has not, that I know of, been of late obſerved to be ſo. It is never, that I know of, aſcribed to the *Damned*. They are, indeed, ſaid *never* to *Dy*, but not, to *Live for Ever*. Animal Life is *not* taken for *Life* in this *appropriated* Senſe. Even the *Humane Soul* is not ſaid, in the

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Scripture Senſe to be a ψυχὴ ζῶσα, a *Living Soul*, but by the *Breath* of *God* the *Underſtanding* that diſtinguiſhes him from the *Beaſts* that *Periſh*. Gen. II. 7. This πνοὴ therefore, this *Breath* ſeems to be the *Principle* that enables *Humane Souls* to ſubſiſt in *Hades* in their *ſeparate* State. That I take to be the Meaning of the other *Scripture* Phraſes of *going upwards*, and *going to the Lord that gave them*, in oppoſition to the *going downwards*, which the *Scripture* makes to be the event of *Brutal Souls*, upon their Diſſolution from the *Body*. Going *downwards*, or *falling* to the *Earth*, are the Scripture Phraſes for *Periſhing*, or *ceaſing* to *be*. It is not therefore any *Animal* Operation, that is *common* to *Humane Souls* with thoſe of *Beaſts*, that can entitle *Humane Souls* to *ſurvive* their *Bodies*, according to the Doctrine of the *Scriptures*. No, not even that *Reaſoning* concerning *ſenſible* things, wherein alſo *Univerſal* Propoſitions are ſuppoſed, of which we have manifeſt Experiments in *Brutes* themſelves. This *Underſtanding* therefore, this νοῦς in the Phraſe of the *Platoniſts*, this πνοὴ *Breath*, in the *Sacred* Stile, is the thing *given* by the *Lord*, which accordingly enables *Humane Souls*, in their *ſeparate* States, both

p'e in their Nature *that can* ſecure *their* Exiſtence.

both to *continue* in their *Being*, and to *return* to the *Lord* that *gave* them. This therefore is the uſe of *Hades*, to receive theſe *Souls*, as the *Grave* is to receive our *Bodies*, in the State of *Separation*. Accordingly both *Hades* and *Death* are to be deſtroyed *after* the Day of *Judgment*, when there ſhall be no longer *uſe* of any ſuch thing as a *ſeparate* State. Which, I think, fundamentally overthrows the Opinion of Dr. *Coward* and Mr. *Layton*, which makes *Hades* perfectly *uſeleſs*, if *Humane Souls ceaſe* to *be* in that whole ſpace of Time for which *Hades* was deſigned to receive them, which *cannot* receive them *after* the *Reſurrection*, when it ſelf alſo is to be *Deſtroyed*. This the Author of the *Revelations* expreſſes by their being *caſt into the Bottomleſs Pit*, Rev. XX. 13, 14. St. *Paul* by theſe words, *O Death where is thy Sting? O Grave where is thy Victory?* I. Cor. XV. 55. *Hades* ſhould here rather have been Tranſlated *Hell*, than the *Grave*, if our *Tranſlators* would have been conſtant to themſelves in other places. That is, as the word implies the *Receptacles* of *Humane Souls*, Good as well as Bad, indifferently. So it is oppoſed to *Death* as the *Repoſitory* of our *Humane Bodies*, coming nearer to the Notion

Notion of the *Grave*, which is here, by our *Engliſh Tranſlators*, unhappily *oppoſed* to it. Thus it belongs to our *Saviour*, who has *the Keys of Hell and of Death*, to *evacuate* both places at the general *Reſurrection*. So it appears that *Souls* can never be in *Hell*, (as *Hell* ſignifies *Hades* in contradiſtinction to *Tartarus*) but in their *ſeparate* State, ſo that if they cannot exiſt *ſeparately*, there can be no *uſe* of *Hades* at all, according to the uſe of that word in the *Apoſtolical Age*, among the *Heathens*, from whom the *Chriſtians* derived it, as well as among the *Chriſtians*, who ſo derived it. This Notion alſo better agrees with the Notion of the *Souls* being a *Subſtantial Material Form*, than any other in the *New Philoſophy*. *Matter* it ſelf, as ſuch, is purely *paſſive*, and can be no *efficient* Cauſe of *Motion*. No more can *Modalities*, though they may *diſpoſe* to Motion, or *determine* it when impreſſed by *another* efficient. A *Spherical Body* may eaſily *receive* a Motion any way, but a *Cylinder* is not ſo capable of Motion at either *end* of it. However no Figure can give a *Motion*. No *Mechaniſm* whatſoever can fit an *Animal* Motion to *Circumſtances* without *Perception* and ſome ſort of *Reaſoning*. Nor can *Accidents*

ſubſiſt *ſeparate* from their *Subſtances* as *Material Forms* may which are ſuppoſed *Subſtantial*. I Reaſon more upon received *Peripatetick* late Philoſophy, which I take to be fitter for confuting *Modern* Errors than for explaining *Primitive Tradition*. For theſe are *Terms* not alluded to in our *Sacred Writers*. I ſpeak therefore of the *things* rather than the *words*, when I own the *Soul* of *Man* as contradiſtinct to the *Divine Flatus* or πνοὴ, and as including only Powers *common* to *Men* and *Brutes*, to be a *Subſtantial Material Form*, and therefore *Naturally Mortal*, even upon its *Diſſolution* from the *Body*, as being wholly of a Sublunary Extraction, and therefore Naturally ſubject to the Dominion of *Matter* and *Hades*, and no way intitled to that *Life* which belongs alone to thoſe Beings which are ſome way *qualified* for, and *intitled* to, a *Cæleſtial* State and Reſidence. Yet this πνοὴ was it ſelf taken for *Divine* and *Heavenly*, and accordingly intitled all *Men*, as *partaking* in it, to the title of a *Divine Offspring* in a *lower* Senſe. This may therefore *preſerve* the *Souls* from *periſhing* ſo long as it continues with them. Ἐπείπερ γε ψυχαὶ, ἀθάνατοί γε ἐν ἀρχῇ ἐσαὶ, καὶ ἀλυτοι τοπάμπαν ὅτι μὴ δὴ λυθήσεταί γε, καὶ πάξεται θανάτο μοίρας,

μόιρας, τ ἐμῆς βυλήσεως μείζονῳ ἔπ δεσμῷ κ) κυριωτέρᾳ λαχόντες ἐκείνων οἷς, ὅτ' ἐγίγνεσθε, συνεδεῖσθε. Plat. Tim. *Because you are made, ye are therefore not Immortal; though not altogether indissoluble. Yet you shall not be dissolved, nor partake of the Lot of Death, as partaking of my Will which is a Bond greater and more prevailing than those Bonds by which ye were bound together when ye were made.* Plato's word for their *perishing* is λύσις, which seems to imply that their *Material Vehicle* may have its *parts* dissolved. The way therefore for *preserving* those inferior *Divine Beings* from *perishing* is to *keep* their parts together from *Dissipation.* That is συνέχειν, *to hold together*, *Aristot. de Anim.* L. 1. Tex. 91. L. 11. *c.* 39. in the Language of the same *Philosophy*, as it is applied to the *Divine Providence* in preserving the *corruptible Universe.* This Office therefore may be performed to *Humane Souls* by this *Divine* πνοὴ which was supposed to be *mixed* with it in the κρατὴρ, the *Cup* wherein the *Breath* and *Soul* were *mixed* in allusion to those *standing Pots* wherein the *Wine* and *Water* was *mixed* in their usual Repasts, from whence the *Genial Dæmons* were thought to take it, and to infuse it, at the several respective *Genitures.* This therefore, as it *preserved*

the *Soul* from *Diſſolution* before it came into the *Body*, ſo it preſerved it in *Hades* after its *departure* from it, ſo long as *God* was pleaſed to *permit* it. But *God* deſigned this *Breathing* not as a *permanent Principle* of *Immortality*. That had put Man out of the *middle State* wherein the Fathers produced by me make Man *Created*, neither *Mortal* Naturally, nor *Immortal*, but *indifferent* to both, as he ſhould determine himſelf by the uſe of his *Free-will*. It only *qualified* him for the *Immortality* deſigned for him by God. As this πνοὴ, *Breath* alſo was *Divine*, it was συγγένης, of *Affinity*, with the *Divine* πνευμα, *Spirit*, and enabled Man καταλαμβάνειν, to *lay hold* on the *Spirit*, in order to ſo intimate a *Myſtical Union* with it, as might be *inſeparable* and *included* in the Conſtitution of the *perfect* and *Spiritual* Man. For God was made ακατάληπτος, *incomprehenſible*, to *Senſe* and *Reaſon* it ſelf, and *Underſtanding* alſo, as being ὑπὲρ αἴσθησιν and ὑπὲρ νῦν, above *Senſe* and above *Underſtanding*, above all the *Cataleptical* Faculties of *Man* as being purely a *Creature*. It muſt be therefore ſomething *more* than *Humane*, that is, *more* than what belongs to the *Created Man*, that muſt enable our *Humane Souls* to maintain a *Commerce*

merce with the *Supreme Being*. Yet ſo more than *Humane*, that it may however *belong* to the Conſtitution of our *Humane Nature* as it is *perfect*, that is, as it is *bettered* and *advanced* by the *Divine Favour*. This is the *Apex Mentis*, the *Supream Power of the Mind*, the νόϑ ἄνθ, the *Flower of the Mind*, in the *Chaldee Oracles*, the very *uttermoſt* pitch of our *Humane Underſtandings*, as thus *exalted* by this *preternatural* Munificence at our *firſt* Creation, and can be no other than this *Breath* of *Life* mentioned in the Scripture. This can alone pretend to a συγγένεια, a *Cognation*, with the *Divine Spirit*; and therefore can alone pretend to make us *one* in that ſame *Divine Spirit*, by the *Platonick Reaſonings* ſuppoſed and alluded to in the Scriptures. So *Proclus*, Νῦς ᾧ γὰ νῷ δι' ἑνώσεως συμφύεως δυνάται, for *Mind is qualified to coaleſce into a Union with Mind*. This is the *Unity* of the *Spirit*, that is, of the πνεῦμα Ζωοποιῦν, the *quickning Spirit*, in the Language of the *Sacred Writers*. This *Life*, of which the *Spirit* is Author, is the only *Immortal Life*, and indeed the only *true Life*, in the Senſe of the *Scriptures*, which the *Divine Breathing* does not *give* us, but only *enable* us to *acquire* if we be not wanting

In Platon. Timeon. L. III. *p.* 170.

wanting to our ſelves in *Seconding* its powerful *Influences* with our own *Humane endeavours.* When therefore the *time* allowed us for our *Probation* is over, as it ſhall be in the Day of *Judgment*, this *Breathing* alſo ſhall be withdrawn from thoſe unhappy Souls, who have *neglected* the opportunity it gave them for their own advantage, as the *ſingle Talent* will be from him who had *hid* it in a *Napkin.* This is the *Second Death* mentioned in the *Scripture* as well as in *Philo*, and the *Platoniſts* of that Age, as a *Death* of the *Soul* when *deprived* of the *quickning Spirit*, anſwering the *former Death* of the *Body*, when that alſo was left deſtitute of the *Living Soul.* That *Life* of the *Spirit* cannot thenceforward be hoped for when that *Power* it *ſelf* is taken away which could alone have *enabled* them to have *laid hold* on the *quickning Spirit*, the only *intrinſick Principle* of *Immortality.* This being their Caſe, they would *ceaſe* to *be* if they had not been *perpetuated* by the *External* Act of *God*, which will *hinder* thoſe from *Dying* who ſhall be condemned to the Portion of the *Devil* and his Angels. *They ſhall ſeek Death, and ſhall not find it; and ſhall deſire to Dy, and Death ſhall flee from them*, Rev. XX. 6. Yet neither can this

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continuance of their *Being* by an *External* Principle be called Life, when there is nothing from *within* the *Creature* ſo *continued*, that can any way *contribute* to its *continuance*, no more than the *Motion* of an *Automaton* can be properly called *Vital*, though the *Automaton* bear the ſhape of an *Animal*. Nor can they properly be ſaid to *Live* when *Death* ſo *flees* from them, as *Death* implies a *Ceſſation* of being, the *irrecoverable* loſs of the *quickning Spirit* will neceſſarily confine them to theſe *Sublunary* Regions, which are the *Seat* of *Death* and *Corruption*, as they are uſed *Synonimouſly* in the *Scripture*, and the *Kingdom* of *Death* by the *Sacred Writings* aſcribed to the *Devil*. Eſpecially when they ſhall be *confined* to thoſe *lower* Regions of *Death*, the *outer darkneſs*, the *blackneſs* of *darkneſs*, the *Tartarus*, the *valley* of the *ſhadow* of *Death*, which is the proper Reſidence of the *Devil*, and conſequently of thoſe who ſhall be Sentenced to the *fire prepared* for the *Devil* and his *Angels*. Thus *Life* and *Death* are taken in St. *John*'s firſt *Catholick Epiſtle*, and in ſeveral places of his *Goſpel* alſo, not for *being* and *ceaſing to be*, but for a *Heavenly* and a *Worldly* State. Thus therefore this *precarious perpetuation* to *Puniſhment* cannot

be

be taken for a *Natural Immortality*. *Nature* in that Case is *divested* of all its *Preternaturals*, and left to its own *Natural* tendencies, notwithstanding *Gods* hindring them extrinsically from their natural *Events*. It is certain *Nature* can no way *contribute* to that *Perpetuation* if *God* had left it to the *Event* of its own *unassisted* Powers, when they have nothing *intrinsic* to their *Constitution* that *requires Perpetuity*, as in the Case now mentioned.

25. *Though* Humane Souls *had been* Naturally Immortal *yet the same* Difficulties *might have been* solved *by the other* Hypothesis, *of the Gospels being* Preached *and* Baptism's *being* administred *in* Hades, *to those who had* not, *in this* Life, *heard of the Gospel.*

Thus it appears how *groundless* every way this Charge is against my *Book* of *favouring Impiety*, by encouraging any *Impious* Persons to hope that their *Sentence*, as it is discovered by the *Gospel*, shall not be Executed with its due *Severity*. It appears that the *confessed* Natural Mortality of the Soul, is no Argument to prove that it shall Dy *actually*. It appears withal, that so much *Natural Mortality* as is sufficient for all the Ends designed by *me* for explaining the difficultest *Disputes* of our late *Theology*, neither *is*, nor *can* be, denied by my Adversaries themselves: Whence it will follow that *they* will be obliged, as much as I am, to *answer* for the *Consequences* of it, if that had been any that would *indeed* be *pernicious* to our Common

mon Cauſe of *Religion* in general. I am not therefore Conſcious of any *Force* obliging me by the Exigency of my Cauſe to ſay any thing as a *Slave* to an *Hypotheſis*. So far from that, that I have given Reaſons more than my Adverſaries are pleaſed to take *notice* of, for thoſe Aſſertions which they Cenſure as *Raſh* and *Crude*, and *Confus'd* and *Injudicious*; and more than *themſelves* have *offered* for thoſe very *Cenſures*. I am loath to ſpend our Readers time in *Inſtances*, that are ſo obvious, as being unwilling to do ſo in any thing that may ſeem *Perſonal*. I rather choſe to leave it to the Reader himſelf if he thinks it worth his while. At preſent I may *give*, what I cannot *grant*, that my Adverſaries could *prove* that our *Humane Souls* are ſo *Immortal* of their *own Nature* that God himſelf *could not* make them *actually Mortal* without *violating* ſome *Rules* impoſed on him, to which he was obliged *antecedently*, at leaſt by the *Exigency* of the *Nature* of the *Souls* themſelves. Of which *Nature*, and which *Exigency* himſelf had been the Original Cauſe. This is more than they *pretend* to *prove*, or even to *Aſſert*. Yet, though they had done ſo, I propoſed *another Expedient* for ſolving the ſame

Theological Difficulties, though the *Soul* had been *Naturally Immortal* as themſelves can *Wiſh*. That is, by God's allowing thoſe the *opportunities* of *Salvation* in *Hades*, who *never* had them in this *World*; and allowing it as an *Ordinary Means* to them who had *no* other Means of *obtaining* the *Favour* which was Originally *deſigned* for all *Mankind*. Yet ſo, as that they, who *hear* of the *Goſpel* in *this Life*, muſt *not* expect that *Favour*, but muſt depend on the opportunities granted them *here* as the *laſt* that muſt *determine* their *Eternal State*. This *Hypotheſis* ſolves all the *Phænomena*, for the Solution of which I propos'd the *other* of the Souls *natural Mortality*, without concerning me in the *other* Diſpute, whether the *Soul* be any way *Mortal*, either *actually* or *naturally*. Every *Individual Soul* may thus have the *Terms* of his *Salvation* notify'd to *him*, that *none* may be *able* to pretend *invincible Ignorance*. And for the *Fact*, that thoſe *Doctrines* were then believ'd, I have produc'd the *earlieſt* Evidences of *thoſe Times*, and *neareſt* to the *Memory* of the *Apoſtles* themſelves, both of *Canonical Authors*, and of *others*, who, for their great *Antiquity*, have been *taken* for *Canonical* by them who liv'd

liv'd *near* the *Fountain* of our *Ecclesiastical Traditions:* Of those who *must* needs have *known* the *Apostles:* Of *Hermas*, who certainly did so, and who pretended to a *Spirit* of *Prophesy* concerning the State of the *Church* in *General*, in that *Time* wherein there were so many certain ways of *Convicting* him, if he had pretended to any *Revelations* different from those which had been made to the *Apostles* themselves. The *Apostles* themselves, though they were the *highest* Candidates for *Revelation*, yet were *many times* instructed by *Revelations* made, not to *themselves*, but to *others* otherwise very much *inferior* to them. So St. *Paul* learn'd from *Agabus*, and the *Spirits* of the *Churches*, through which he travell'd, what Entertainment he was to expect from the *Jews* in *Jerusalem*. This was to *secure* the *Bond* of the *Unity* of the *Spirit* in the whole *mystical Body*, by letting the most *honourable Members* understand that their Prerogative of *higher* Revelations did not *supersede* the *use* of *other Revelations*, which they were to learn from their Fellow-*Members*, which were otherwise *more feeble*, and even *uncomly*, according to the *Doctrine* of that same *Apostle*, 1 *Cor.* XII. 22, 23.

23. If therefore the *Apoſtles* themſelves were to *learn* from ſuch as *Hermas*, when they taught nothing *Contradictory* to *other* well-atteſted *Revelations*; how can *we* preſume to *deſpiſe* him, who have no *Prophetick* Authority at *all*, which we can *oppoſe* to him; nor any *certain Reaſonings* from *Authority* more than *Prophetical*, which could not be *better* judg'd by *him*, who knew more *Data* for *Reaſoning*, than *we* can pretend to at ſo great a *diſtance* from the *Originals* of our *Religion*. Abſtracting from the *Merit* of the particular *Cauſe*, the *Preſumption*, I am ſure, is far *greater* in favour of theſe *earlieſt* Ancients in *oppoſition* to the moſt ſagacious *Reaſonings* of *our* Times. Nor have my Adverſaries offer'd any *Evidence* in the particular Caſe, we are concern'd for, that may, in any *equal* judging, look like a Conſideration ſufficient to *countervail* ſo great an *Authority*. But I know not how they can *excuſe* their *Contempt* of it till they can ſatisfactorily Anſwer what I have ſaid in my forementioned *Diſſertations* on St. *Irenæus* in *Defence* of it.

26. Ariſtotle *in making the* Nēs of Man *to be*

This I conceive *ſufficient* for my *preſent* Deſign of a *prelimenary Defence* againſt the Imputation of *favouring Impiety*.

piety. And I hope the *Pious* Reader will so far be *satisfy'd* with it as to *admit* what I have to say *further* with *equal* Ears between my *Adversaries* and *Me.* He will by this time understand, that the *Stress* of the Dispute concerning the *natural Mortality* of our *Humane Souls* depends on this, that the *immortalizing Principle*, is *Preternatural* and *Extrinsecal* to our *Humane Nature* as *Corporeal*, and as *Animal* with a *sublunary Soul.* To this purpose I mention'd the Testimony of *Aristotle*, who made the *Immortal Soul* θυραθεν, *from without*, §. 26. Mr. *Clark* answers, that *Aristotle means plainly, that it is something distinct from the Body, and not (as I interpret him) that it is* not ingredient in the Constitution of Mankind in general; *or (as I elsewhere Expres's* my *self) that it is a Preternatural Principle; as if*, naturally, *Men had no Rational Souls at all.* He here interprets *Aristotle*, as if he had *allow'd* the *Reasoning* of *Descartes*, who *proves* the *Immortality* of the *Soul* from its *distinction* from *Matter:* Which is an Argument never *us'd* (that I know *of*) nor *granted* by any of the *Ancients* for *proving Immortality.* They granted that Distinction from their *Bodies*, to *other Souls*,

θυραθεν, *design'd to make it* Preternatural *to the Constitution of the* Sublunary Humane Natures.

Let. p. 76.

as well as thoſe of *Men*, yet did *not* therefore generally believe thoſe *other* Souls *Immortal*. The ſolving the *Phænomena* of *Brutes* by *Mechaniſm* was *then*, I think, utterly *unknown*. Mr. *Clark* is again miſtaken when he takes the *Rational Soul* for the *immortalizing Principle*. The *Preternatural Cataleptical* πνοὴ *Breath*, is the νόος ἄνθος, *the Flower of the Mind*, in the *Chaldee Oracles*. Elſe it could not *reach* that *ſupream Being*, which was not only thought ὑπὲρ αἴσθησιν, *above Senſe*, *but* ὑπὲρ λόγον, *above Reaſon*, and ὑπὲρ νοῦν, *above Mind*, as that ſignifies the *lower* Operations of the *Humane* νοῦς, *Mind*, it ſelf. But the πνεῦμα, *the Spirit*, to which the *Union* is made by the καταλήψις, *the laying hold* of the πνοὴ, is the *Divine Spirit*, the *third Perſon* of the ever bleſſed *Trinity*. I hope Mr. *Clark* will no more make needleſs *Contradictions* in me by his frequent *miſunderſtandings* of my *meaning*, if he will think it worth his while to uſe that *Application* of his excellent Parts for *underſtanding* it, which his *undertaking* will *require*, if he will be pleaſed to *endeavour* it with any proſpect of *Succeſs*. But, as for the paſſage of *Ariſtotle*, I wiſh he had conſidered it more diſtinctly. He would not, I believe, have contented himſelf with ſo ſlight an account of a

De Gener. Anim. L. II. c. 3.

place

place so famous. The Philosopher is there considering what *Powers* of the *Soul* are derived from the *Father* by the *seminal* Virtue, supposing on the contrary, that all which was not *contained* some way in what was *derived* from the *Father*, must θυράθεν ἐγίνεσθαι, *come from without Doors*, as derived from some other Principle than *Univocal Generation*. The *vegetative* powers therefore he supposes so derived as *appearing* immediately in the whole *Formation* of the *Animal*. Thence therefore he proceeds to consider the *Sensitive* and *Intellectual Powers*. And concerning the *Sensitive* Powers he acknowledges the *same* Original. He Reasons thus, Those *Principles* whose *Operations* are *Corporeal*, are manifestly *unable* to *subsist* without the *Body*, δῆλον ὅτι ταύτας ἄνευ σώματος ἀδύνατον ὑπάρχειν. *It is manifest that these cannot subsist without the Body*. Thence he concludes that these *Sensitive* Powers cannot θυράθεν εἰσιέναι, *cannot enter from without*. He gives the *Reason* why, because they are *inseparable* from the *Body* in which they are, and therefore cannot come in by *themselves*; nor can they come into the *Fœtus* with their Connate *Body* if they do not come in together with the *Seed*. Hence he gathers that the *Mind* is that

alone to which this *Phraſe* can be applied. Λειπεται ὁ τὸν νοῦν μόνον θυραθεν ἐπεισιέναι, καὶ θεῖον εἶναι μόνον. *It remains therefore that the Mind alone enters from without, and that that alone is Divine.* And he gives this *Reaſon* for it. Οὐ γὰρ αὐτῷ τῇ ἐνεργείᾳ κοινωνεῖ σωματικὴ ἐνεργεία. *For no Bodily Function does contribute to the Operation of that*, that is, of the *Mind*. He plainly makes this *Principle*, which does θυραθεν ἐπεισιέναι, *enter from without*, not only *diſtinct* from *Matter*, but every way *independent* on it, both in its *Being*, and in its *Operation*. How then can that be any *ingredient* in the *Humane Soul* as a *Soul*, and as a *part* of the *Man*, which has no kind of *Communication* with the other part of the *Humane Nature*, the *Body*? There can, in this Caſe, be no ſort of proper *Animation* where the *Body* has no *ſhare* at all in the *Operation*. The Philoſopher himſelf ſuppoſes it ſo, when he concludes from this *independency* on the *Body*, that this νοῦς, *the Mind*, is *Divine*, and that, of all that is in *Man*, nothing can pretend to be *Divine* beſides it. This certainly muſt be *more* than *Humane* that is ſo expreſly owned by him for *Divine*. What is this but the θειας κοινωνοὶ φύσεως, *partakers of the Divine Nature*, 2 St. *Peter* I. 4. in the ſtyle of the *New*

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Teſtament? So the Poet intimates the *Divinity* of *Venus*, when he tells us that her *Voice* did *non hominem ſonare, not ſound like a Humane Voice.* *Ariſtotle*'s following words make this yet farther plain. He makes this *Divine* part of the *Soul*, which is ſo little capable of *communicating* with the *Mortal Body*, to need *another* and *Diviner Body*, more ſuitable to its *own* Nature, with which it may *communicate.* So it follows, Πάσης μὲν οὖν ψυχῆς δύναμις ἑτέρου σώματος ἔοικε κεκοινωνηκέναι, καὶ θειοτέρου τῶν καλουμένων στοιχείων. *This Power therefore of every Soul ſeems to partake of another Body, and that of a more Divine Body than that which conſiſts of* thoſe which *are called Elements.* Again he makes this φύσις, *Nature*, which comes into our *Bodies*, θεόθεν, *from without*, as *not* derived from our *Parents*, to be ἀνάλογον τῷ τῶν ἄστρων στοιχείῳ, *anſwerable to the Element of the Stars.* What can this *Diviner Body* be but that which St. *Paul* calls the σῶμα ἐπουράνιον, *the Heavenly Body*, in oppoſition to the σῶμα ἐπίγειον, *the Earthly Body*, 1 Cor. XV. 40. and the σῶμα πνευματικόν, *the Spiritual Body*, in oppoſition to the σῶμα ψυχικόν, *the Animal Body*, v. 44. 46. the καλούμενα στοιχεῖα, *Elements ſo called in* Ariſtotle, as *popularly* underſtood by

the word στοιχεῖον, are the καυσούμενα στοιχεῖα, *the burning Elements*, in 2 S. *Pet.* III. 10, 12. The *Sublunary Elementary World*, in *opposition to the* ἄστρων στοιχεῖον, *the Element of the Stars*, the *Quinteſcential* matter aſcribed by *Ariſtotle* to the *Heavens* properly ſo called. This δύναμις, *Power*, of every *Humane Soul* which is it ſelf *Divine*, and which requires *another* and *Diviner* Body ſuitable to its own *Nature*, cannot poſſibly be the *ſame Subſtance* with that which does *not* come from *without*, and which is ſuppoſed *within* when the *Principle* from without *finds* it there, and which is ſuited to the *Organical Terreſtrial Body* as *Co-natural* to it, and which includes nothing *Divine*, nor *exceeding* what might be expected in a *purely Humane* Nature. Yet even that *inferior Soul*, which had nothing *Divine* in it, nor *required* any *Divine* Diſpoſitions in the *Body* which was ſuited *to*, and acted *by* it, *Ariſtotle* ſuppoſes *diſtinct* from its own *Co-natural Body*, though he did not believe it *ſeparable* from that ſame *Body*. He makes thoſe *Powers* expreſly ἀχωρίστους, *inſeperable*. He makes it impoſſible for them not only to *operate*, but even to *ſubſiſt* without their reſpective *Bodies*. Δῆλον, ſays

says he, ὅτι ταύτας ἄνευ σώματος ἀδύνατον ὑπάρχειν. *It is manifestly impossible for these to subsist without the Body.* He makes the νοῦς, *Mind*, to be θειότερον τι καὶ ἀπαθές, *something more Divine and impassible*, de An. L. 1. c. 4. Text 66. He makes it another *genus* of *Soul*, "Ἐοικε ψυχῆς γένος ἕτερον εἶναι καὶ τοῦτο μόνον ἐνδέχεσθαι χωρίζεσθαι, καθάπερ τὸ ἀίδιον τοῦ φθαρτοῦ. *It seems to be another genus of Soul. And this alone is capable of being separated, (as being it self Eternal) from that which is corruptible*, de Anim. L. 11. c. 2. Text 21. The *difference* was indeed *Generical* according to *him* who did not divide the *Soul immediately* into *three* εἴδη, *Species*, the Λογικὸν, *Reasonable*, the Θυμικὸν, *Irascible*, and the Ἐπιθυμητικὸν, *Concupiscible*, as the *Platonists*; but first into Λογικὸν, *Reasonable*, and "Αλογον, *Unreasonable*; then the "Αλογον into Θυμικὸν, *Irascible*, and Ἐπιθυμητικὸν, *Concupiscible*, as *Salmasius* has shewn in his Notes on *Simplicius* upon *Epictetus*. And who can doubt but that what is *Generically* distinct must be *Preternatural* to that which is of a *Species* subordinate to *another Genus*? So it must be by the *Reasonings* of *that* Philosopher. If *Porphry* defined Man, according to his Principles, *Animal Rationale Mortale, a reasonable*

ſonable Mortal Animal; it was in oppoſition to *Angels*, who were believed *Immortal*, as reckoning all *Immortals* of *another Genus*. And ſo by his Reaſonings on *this* very occaſion, when he makes this *Divine* Principle to require a Body of *Celeſtial Matter* ſuitable to it *ſelf*; he muſt imply it of a Nature diſtinct from all *Sublunary Forms* of what Nature ſoever, which however diſtinct *Specifically* from *each other* are notwithſtanding *all* of them contented with the ſame *Sublunary matter*, not *needing* that *matter* which he called *Quinteſſential*. What can be clearer againſt Mr. *Clark*? What can be more appoſite to the Doctrine of St. *Paul*, not as it is underſtood by my *Adverſaries*, but as it has been explained by *me*? But the *Divine* νῦς, *Mind*, mentioned by *Ariſtotle*, I take rather for that which is called πνοὴ, *Breath*, than that which is called πνεῦμα, *Spirit*, in the *Sacred* Writers. That is the Principle which the *Scripture* owns as *common* to *Mankind* in *general*, and which entitled *all* to be a *Divine Offspring*, and *Divinæ particulas auræ*, *Particles of Divine Air*. But the *Theurgical* Philoſophers (ſuch as *Pythagoras* was taken for *before* this Prince of Philoſophers) pretended to a yet *higher* Notion of *Divinity*, ſuch as enabled

enabled them for *Miraculous* Performances. This might very well be, according to the Notions of those times, if the *Divine Humane* νῦς, *Mind*, enabled Men to *lay hold* on the Νῦς, *Mind*, of the *Anima Mundi, the Soul of the World*, which performed the same Office for the *Macrocosm* as the *other* did for the *Microcosm*. This will make the *Hypothesis* the same in both Cases, only varying the *Terms*, that what is called Νῦς, *Mind*, in the stile of the *Philosophers* has the Name of *Spirit* in the Language of the *Holy Scriptures*. And the different *degrees* of *Gods* and *Heroes* and *Dæmons*, according to the *Pythagoreans*, shew plainly that they believed these *different* attainments in the same *Humane Nature*, not only *Preternatural*, but *separable*. Nor was this *Theology* proper to the *Pythagoreans* alone, but *common* to them with the *Platonists*. And being thus favoured by this Prince of the *Peripateticks* also, I see no reason to doubt but that it was part of the *Popular* System then received which was to be *corrected* and *improved* by the *Divine Revelations* of the *Gospel*. The rather so because the first *Hereticks* are so full of their *Allusions* to it, who generally took the *occasions* for their *Heresies* from their obstinate persistence in *maintain-*

taining the *Errors* of that Philoſophy in oppoſition to the *Divine Corrections* of them.

27. *The Notion of a* Heavenly Spiritual Body *in St.* Paul, *taken rather from* Ariſtotle *than the* Platoniſts.

Perhaps it may not be amiſs, on this occaſion, to take Notice that *this* Notion of a *Heavenly Spiritual Body*, which was to *Immortalize* our *Earthly Pſychical Bodies*, was peculiar to *Ariſtotle*, not received either among the *Platoniſts* or the *Pythagoreans*. Which may give a probable Reaſon why ſo many of the *earlieſt Hereticks* continued ſtill in this Error *formerly* received, notwithſtanding the *Divine Revelation* of the *Goſpel* to the *contrary*. The occaſion might very probably have been, that they knew the *Sacred Writers* generally, and in far *more* particulars, more favourable to the *Theology* of the *Platoniſts*, and the *Pythagoreans*, than to that of *Ariſtotle*. Not conſidering that, in this *particular* Cauſe, the Opinion of *Ariſtotle* was really *nearer* to that of our Sacred Primitive *Chriſtian* Anceſtors, than that of thoſe otherwiſe *more Theological* Philoſophers. That is, that *Ariſtotle* believed the *Body* to be *part* of the *Man*, whereas thoſe *other* Philoſophers thought the Νοῦς, the *Mind*, to be the *intire* Man, and the *Body* ſo far from being a *part* of him, that they took it rather for a *Priſon*, and a *Confinement*, fitted to its *degenerous*

and

and *preternatural* State. This Opinion of *Ariſtotle* made it reaſonable that the *Body* ſhould partake of the *Happineſs* of the *Man*, and that therefore the *Body* ſhould be *Immortalized*, that the *whole Man* might be made *capable* of enjoying *Eternal Happineſs*. The *Platoniſts* indeed derived all *Immortality* of the *Corporeal Species*, which were *corruptible* in their *Individuals*, from the *Celeſtial Incorporeal Ideas* of *Beings Corporeal*. But the *uſe* of this was only for ſecuring the *Truth* of *Univerſal Propoſitions*, not for the *Immortalizing* any particular *Individuals* of ſuch *Mortal Species*, eſpecially of *Sublunary Bodies*. Their *Dæmons* themſelves had *Material Bodies* aſcribed to them as appears from the δεσις, *binding*, and λύσις, *looſening* of the *parts* now already obſerved from *Plato's Timæus*. But the *matter* of which thoſe *parts* were conceived to conſiſt, was ſo different from *ours*, that the *Dæmons* themſelves were ſtyled *Incorporeal*. So our Bleſſed *Lord* diſtinguiſhes his own *raiſed Body* from the *appearing Bodies* of *Spirits*. *Behold my hands and my feet, that it is I my ſelf: handle me and ſee; for a Spirit hath not Fleſh and Bones, as ye ſee me have*, St. *Luke* XXIV. 39. The ſame *Reaſoning* is uſed in the Caſe of St. *Thomas*, when he alſo was

to

to be convinced of the *Truth* of our *Lord's Reſurrection*. S. *John* XX. 20. 27. Πνεῦμα is the word uſed in our *Canonical* Author. The ſame with δαιμόνιον ἀσώματον, an *Incorporeal Dæmon*, in *Ignatius Ep. ad Smyrn.* c. 3. in a ſtory of the like Nature from the *Nazarene* Apocryphal Goſpel. The *Heathens* give the like account of the *Spectra*, the *Umbræ*, the *Shades*, the εἴδωλα, the *Similitudes* of the Deceaſed.

Æn. VI. *v.* 701.

——*Comprenſa manus effugit imago,*
Par levibus ventis volucriq; ſimillima ſomno.

Particularly that they would not abide the *touch*, how *like* ſoever they had appeared to the *ſight*. The *Poets* indeed aſcribe *Organical Bodies* to their *Gods* themſelves, even of the *higheſt* Rank. And it is no wonder that they ſhould do ſo, when they make *them*, though not *Mortal*, yet *paſſible*, to the *effuſion* of their ἰχὼρ their *Murthers*, though they are not pleaſed to call it *Blood*. Yet this was only to *perſonate* them the more lively to *vulgar* Capacities, as appearing in the *Shape* of *Men*. But it has always been *blamed* in them as *indecorous* by the moſt cultivated profeſſed *Philoſophers*. The *Heathens* therefore had no Notion of *Humane Organized Bodies* that were really

really to be *Immortalized*, and, by being ſo, to be made *capable* of *Heaven* the proper *Seat* of *Immortality*. But our *Sacred Writings* are particular in owning a *Heavenly*, as well as an *Earthly Man*, a *Second* as well as *a Firſt Adam*. And this in relation to his *Body*, as well as to his *Humane Soul* and *Mind*. This is the *Sanctius Animal mentiſq; capacius altæ, quod dominari in cætera poſſet*, in *Ovid*. The *Dominion* over the *other* Animals concerns him as *Corporeal*, which yet is aſcribed to our Bleſſed Lord as the *Archetypal Man* by the Divine Author of the Epiſtle to the *Hebrews*. c. II. from the VIIIth *Pſalm*. This is given in the *Old Teſtament*, as a *Reaſon*, why the *Killing Man* ſhould be *piacular*, Gen. IX. 5, 6. And in the *New Teſtament*, why *Pollution* of our *Bodies* ſhould be taken for *defiling Temples* of the *Holy Ghoſt*, who is himſelf that *Image*, and a making the *Members* of *Chriſt* the *Members* of a *Harlot*, as relating to *Chriſt* the *Archetypal Man*. Both *Reaſonings* relate rather to our *Humane Bodies* than our *Humane Souls*. This therefore made it requiſite, that, when our Bleſſed Lord undertook our *Humane Nature*, he ſhould aſſume a *Humane Body* alſo as a neceſſary *Ingredient* of our *Humane Nature*. And

ſuch

ſuch a *Body* as ſhould derive *Immortality* to his *own Body* received from his Virgin *Mother*, by *union* with it, as having no *Principle* of *Corruption* Ingredient in it, and as *extinguiſhing* thoſe *Principles* of *Corruption* which are *Natural* to the *Sublunary Mortal Body* which would otherwiſe *deſtroy* it, and as enduing it with thoſe *glorious* Qualities that might fit it for the Reſidence of *Immortal* and *Glorious* Beings, as a *Schechinah* ſuitable to the *Nobility* of its *cultivated Nature*. This appeared in the *Transfiguration* of our Lord, as a *Pattern* what our *Bodies* alſo might expect when they ſhould be made *conformable* to his *own glorious Body* at the *Reſurrection*. This, alone is the *Immortality* that can be aſcribed to the *Celeſtial Bodies* here mentioned by the *Apoſtle*, the *Stars* themſelves, and the *Planets*, and the ſolid *Body* wherein they *move*. They alſo are *Creatures*, and, as ſuch, are capable of no other but a *precarious Immortality*. However *God* may make even thoſe *Celeſtial Bodies* uſeful to our *Sublunary Bodies* (when they are firſt *diſpoſed* for it by a freedom from *Earthly Paſſions*) for *fixing* them in that State that ſhall no longer conſiſt of *contraries*, whoſe *Ferment* may come to a *Criſis* in a certain *Period*. Which when

thoſe

those Bodies shall have attained, the *Divine Spirit* is alone sufficient συνεχειν, to *preserve* them, and that for *ever*, from that *Dissolution* of their *parts* which would make them *cease*, at least, to *be* what they *are*. And it must *Naturally* do so when it self is become an Ingredient in the *Nature* of those who are thus to be Immortalized. At least as to the *Immortalizing* our *Bodies*, this seems to have been the Opinion of *Aristotle*, that the *Divine* and *Immortal* Νῦς, *Mind*, required a *Body* suitable to it, *Divine* and *Immortal* also, and of a *Heavenly matter*. The *Reason* given by the *Modern Peripateticks*, why compounds of that *matter* should be *Immortal*, is, that the *Heavenly matter* is contented with the *single Form* to which it was, at its first Creation, united. But they give another account of our *Sublunary matter*, that it is desirous of *variety*, and never long *contented* with any *one Form*. This they fancy to be the Original of our *Sublunary Generations* and *Corruptions*. This I take for nothing but *Fancy*, and no way fit for explaining the Sentiments of even the *Ancient Peripateticks* of the *Apostolical Age*. The obvious account of our Revolutions of *Generations* and *Corruptions* here below is more easily derivable

vable from the *contraries* of which all our *Sublunary Bodies* consist, which are continually *destroying* Old Beings and *producing* New ones, which is not the Case of the *Celestial Bodies* we are speaking of. That therefore is the way to secure from this *Corruption* and *Death*, to incorporate our *Bodies* with a *Body* of a *uniform Nature*, not consisting of destructive *contrarieties*. That will free it from any *internal* Inclination to *Non-existence*, or any *tendency* to it that may *ripen* in any certain *Period*. And that this *Body* by which the *Christians* expected *Immortality* of their *Corruptible Bodies*, was *Celestial*, appears by the Author of *Philopatris* under the Name of *Lucian*. He calls them ἀιθερίους, *Æthereals*, and ἀιθεροβατοῦντας, *Conversing in the Æther*, from the *Æther* which was taken for the *matter* of the *Celestial Incorruptible Bodies*. This *Æther* is the place which the *Pythagorean* Authors of the *Golden Verses* promise to the *Adepts* of their *Philosophy* when they should arrive at the *Divine* Perfection proposed by it. This therefore must be the *matter* of our *Divine Celestial Bodies*, according to this Opinion of *Aristotle* alluded to by Saint *Paul*. And it will not perhaps be thought amiss (because such Allusions to *Aristotle* are

are rarer than to other Philosophers in the Apostle) to have taken this occasion to *prove* and to *explain* it.

28. *The* Annihilated *part of Mankind not* unrewarded *or* unpunished. *Nor* destitute *of Rewards and Punishments* extrinsecal *to the* Duties *and* Sins *themselves.*

But it is thought *hard* to believe that the *annihilated* part of *Mankind* should have no Rewards or Punishments from *God* for their *Behaviour* in this *Life*. I am not concerned to enquire into Cases of great *Bodies* of *Mankind* that have been unavoidably *Ignorant* of their *Duty*. I mentioned none but those who could *not* complain of a *want* of the care of *Divine Providence*. Even those, who were supposed to be *annihilated*. I did not grant to have the *Benefit* of their *annihilation* till the Day of the *General Judgment*. In the mean time I allowed them their share in the Rewards and Punishments of this *Life* which were requisite for the good *Government* of *Mankind* in this *World*. I allowed them also the *Rewards* and *Punishments* in *Hades* from the time of their *Death*, till the *Resurrection*, so far as was requisite for *equalling* the Accounts of *Calamitous Virtue* and *Prosperous Vice*. This was all forgotten by the Gentleman who was pleased to insist on this Objection. But Mr. *Clark* enquires how *this can be applied to those who shall live at the end of the World, when there may be as good and as bad men among the Heathens,*

D. *Coward* p. 93.

thens, as ever were in any other Age, and yet these, according to my *Notion, must All Perish together at the Conflagration?* This is a *material* Objection, and I thank him for it. Nor am I here for solving it by the *Notions* of the most celebrated *Philosophers*, concerning the *Prædominant Happiness* of *Calamitous Virtue*, or the *Prædominant Misery* of *Prosperous Impiety*, even in this *Life*. Those Thoughts if they had been true, yet are too *subtle* for far the *greatest* part of *Mankind*, and therefore are very *unfit* to be insisted on by our great *Legislator*, who fits his *general Provisions* to the *general Capacities* of the *Subjects* concerned in his *Laws*. And the *Arguments* produced by them for these *Paradoxes* rather *puzzle* than *satisfy*, those who consider them with the *Application* necessary for thoroughly *understanding* them. But the *Scripture* is *decisive* against these flights. St. *Paul*, speaking of the *Persecutions* of those Times, plainly acknowledges, that if they had their *hope only in this Life*, they had *of all Men been most miserable*, 1 Cor. XV. 19. Plainly therefore *Persecutions* are *Evils*, and so great *Evils* as to *countervail* the other *intrinsick Rewards* of *Piety* in this *Life*, if there had been no *Arrears* to be expected *hereafter*.

Else-

Elſewhere, we are told that no *Perſecution, at preſent, is joyous, but grievous.* No doubt from the *Prædominating* ingredient. Which plainly ſhews that the *preſent* ſatisfaction of Mind, which is uſually found in *ſuffering* for a good *Conſcience*, is not *alone* ſufficient to *compenſate* the *grief* of the *ſuffering* it ſelf without a *farther* proſpect of *Reward* than what is *enjoyed* in the *time* of *ſuffering*. The ſame is ſuppoſed in the whole *Reaſoning* of the *Apoſtle* concerning the *ſufferings* of the Ancient *Patriarchs* in *Heb.* XI. where he makes it *neceſſary* for him who *comes to God* to *believe that he is a Rewarder*, v. 6. Moſt certainly with a *Reward diſtinct* from what is *ingredient* in the performance of the *Duty* it ſelf. So he neceſſarily ſuppoſes *Faith* to have been the *Principal* inducement to thoſe *many* Acts of *Self-denial* there rehearſed, as *the ſubſtance of the things hoped for, and the evidence of things not ſeen* by them *then* when the *Duties* were performed by them, *v.* 1. or *ſeen only afar off*, v. 13. as *not* being *performed* before the *times* of the *Goſpel*. Which *Reaſonings* would never have held if the *Duties* themſelves had been taken for their *own* ſufficient and preſent *Reward*. They therefore over-throw, not only the *Metaphyſical*

flights of the *Heathen Philoſophers*, but alſo of the *Popiſh Myſtical* Divines. I therefore choſe rather to anſwer this Objection on *Principles* more agreeable to the *Senſe* of *Humane Nature*, as well as of the *Scriptures*. That is, by *Rewards* and *Puniſhments ſenſibly proportionable* to the *Pleaſures* of *Sin*, and the *difficulties* of *Vertue*, even in this *Life*, and not only by incredible *Speculations*.

29. *A high degree of* Reward *or* Puniſhment, *tho' of a* ſhort *continuance, may* countervail *a lower degree of* Reward *or* Puniſhment, *tho' of a longer duration. Eſpecially if it be in the* End.

Here therefore I obſerve, what *Solon* obſerved to *Creſus*, when he warned him that even in *judging* concerning theſe *Temporal Enjoyments*, no certain *Sentence* can be given concerning the *Happineſs* of this *Life*, till the *Life* be *ended*, concerning which the Judgment is to be made. His reaſon was becauſe an *end* of a *promiſing* Life may be ſo *unhappy* as to make *more* than a *Compenſation* for all preceding *Succeſſes*. This *Creſus* himſelf owned afterwards when *Cyrus* deſigned to *Burn* him after he had *deprived* him of all thoſe *Worldly Enjoyments* which before had made him ſo *happy* in his *own* Conceit. He then *applauded* the *Wiſdom* of *Solon* in *foreſeeing* his Caſe, as owning *that Calamity* (if *Cyrus* had perſiſted in his deſign) for *more* than *Balance* of all his *former* invidious *fruitions*. The like Obſervation *Herodotus* has concerning the

the Caſe of *Polycrates* the Tyrant of *Samos*, whoſe amazing *Succeſſes* made *Amaſis* King of *Ægypt* renounce his Friendſhip, as expecting ſome like *ſtupendous Unhappineſs* in his *end*, in which he might *himſelf* partake if he had not in time *renounced* it. Accordingly it fell out when he was Treacherouſly Seized and *Crucified*, and *expoſed* publickly by his Neighbouring *Perſian Satrapas*. The *Reaſoning* is approved in the *Sacred* Writers. So the Wiſe-man, *If a man beget an hundred Children, and live many Years, ſo that the Days of his Years be many, and his Soul be not filled with good, and alſo that he have no Burial, I ſay that an untimely Birth is better than he*, Eccl. VI. 3. *So the Lord bleſſed the latter end of* Job *more than his beginning*, Job XVII. 12. *Ye have heard of the Patience of Job, and have ſeen the end of the Lord: that the Lord is very pitiful, and of tender Mercy*, Jam. V. 11. *Mark the perfect Man, and behold the upright: for the end of that Man is Peace. But the Tranſgreſſors ſhall be deſtroyed together, the end of the Wicked ſhall be cut off*, Pſal. XXXVII. 37, 38. This therefore is *owned* as a *Rule* of *Providence* both by *Humane* and *Inſpired Wiſdom*, for *adjuſting* Rewards and Puniſhments, even in *this World*,

before the *Future* and *Eternal* State of *Humane Souls* was ſo *fully* and ſo *clearly* revealed as they are *now* under the *Goſpel*. That a *Proſperous End* is a ſufficient *amends* for a *Calamitous Life*; and on the contrary, that an *Ill End* of *Proſperous Impieties*, by the ſame *Rule* of *Reaſoning*, is alike *ſufficient* for vindicating *Providence* from the Imputation of any *Partiality* in its *precedent* Adminiſtrations. Thus a *ſhorter* Enjoyment or Suffering in the *End* may be taken for an *equivalent* for *more laſting* ones *before*, if they *ſupply*, in their *degree*, what they *want* in their *duration*, So *Hermas* in his *Paſtor*, makes a *greater Pain* of a *ſhorter time*, equal to a *leſſer* though of much *longer* continuance. The Caſe is the ſame in *Enjoyment* as in *Sufferings*. If therefore there be ſo great *Inequality* between the *Pleaſures* and the *Pains* even of this *Life* that the *intenſeneſs* of the *one*, though of a *ſhorter* time, may make *more* than *amends* for a whole *Lives duration* of the *other*; this may be yet more eaſily preſumed concerning the *Pleaſures* and *Pains* of the *ſeparate State*. Eſpecially in a proſpect of thoſe *Pleaſures* and *Pains* to which thoſe *Souls* are to be adjudged, which are to be concerned in the *Final Sentences* of the *General*

neral Judgment. The *Understandings separate* from the *Bodies* may then be expected to give so *clear* apprehensions of the *Amiableness* of *Good*, and the *Turpitude* of *vitious* Courses, as could never have been expected under the diversions and relishes of a *Sensual Life*, when there are neither *Objects* nor *Organs* to divert them. And when this is the the Case, *Conscience* alone, under so clear *Information*, and so irresistible *Conviction*, may more contribute to the *grief* or *delight* of *Naked Souls*, than the most exquisite *Corporeal* Impressions on our *Fleshly Organs*, so as not only to countervail them with great *advantage*, but so as to leave no place of *Comparison* with the *Relishes* and *Grievances* of the *longest Mortal Life*. Then the *Causes* of *Vertue* and *Vice* must be considered without Prejudices in Favour of the one, or to the disadvantage of the other. Then those wonderful Raptures of *Love* of *Vertue* may be expected which *Cicero* promises, if it might appear in its *own Native Beauty*; and the like *Transports* of *Grief*, which *Juvenal* makes more than an *equivalent* for the *Pleasures* formerly enjoyed by them who had forsaken it. Then those *delights* may take place, *one Days* Enjoyment whereof

Cicero *off.* L. I. & *de Finib.* L. II. *e. Platonis Phædro*

Cicero. Tusc. Queſt. L. V. in it.

Cicero prefers *before a ſinning Immortality.* Pleaſures ſo *Tranſporting*, that St. *Paul*, even in his *Mortal* State, was to be reſtrained by *a Thorn in the Fleſh* that he might not be *lifted up above meaſure*; that made the *Favourite* Diſciples, in our *Saviours Tranſfiguration*, forget that they were in *Mortal Bodies*, and put them on thoughts of *building Tabernacles* in the *Holy Mountain* where they were thus entertained by them, *not knowing what they ſaid*, as the *Sacred* Writer informs us; that made S. *Paul* forget whether he was *in the Body, or out of it*; that made the Royal Prophet (who had a greater command of *Worldly Pleaſures* than *private* Perſons can pretend to) prefer *one Day* in them before a *thouſand in the Tents* and Pleaſures of *Ungodlineſs*. Theſe *Experiments* we have of their *preferribleneſs* in regard of the *Senſe* thoſe had of them who were yet in the *Corruptible Body*, which notwithſtanding we have reaſon to believe very far *ſhort* of what may be expected in the State of *Separation*. And we have withal reaſon to believe that the *Pains* of the *ſame* State may be anſwerable to the *Enjoyments* of it, and may therefore as much *countervail* the *Pleaſures* of a *Sinful Life*

in

in this *World*, as the *Enjoyments* will the *Calamities* to which *good Men* are expoſed by their ſtrict adherence to the *Cauſe* of *Vertue* and *Religion*.

30. *A ſhorter Arrear in the ſeparate State may ſupply what is wanting in the* Rewards *and* Puniſhments *of this* Life.

Yet there is withal a *farther* conſideration that may take place though the *Pleaſures* and *Pains* of the *future ſeparate* State had not ſo far exceeded the *Pleaſures* and *Pains* of this *Life intenſively*. That is, that Providence, even in this *Life*, is not ſo unequal but that the moſt *Calamitous Virtue* and the moſt *Proſperous Vice* have *part* of their *Rewards* and *Puniſhments* even in this *Life*, and that even in this *Life*, many Caſes are ſo accounted for as *ſufficiently* to vindicate the *Divine Providence* by the general Rules of judging, which are allowed by *Men* as well as *God*, in Affairs of this Nature. *Homer* himſelf repreſents the *Supream Being* as diſpoſing the *Goods* and *Evils* of this Life out of two *Delia*, neither of them *pure*, but in a *mixture*. This therefore will make no Inſtances intitled to any *amends* but for ſo much as appears in this Life, *unequal*. I mean to ſuch as I am now ſpeaking of, who had no *Promiſes* or *Threats* extending *farther* than this preſent *Life*. Where there is no *inequality*, there is no pretence

tence for any *amends* at all. Where the *inequality* is but *ſeeming*, there *Providence* will be vindicated by the *retroſpective* part of the general *Judgment* by which *every ſecret thing ſhall be brought to light*; by diſcovering the *Hypocriſie* of thoſe who only *ſeemed*, but were *not* really *Righteous*; or by *diſcovering* the *ſecret Sin* which made it *neceſſary* for the *good* of *Mankind*, and the *ends* of *Providence*, that the *Puniſhment* ſhould be *exemplary* where the *Calamitous*, and *ſeemingly Scandalous*, end of an otherwiſe *happy Life*, is the whole *ground* of the *Scandal*, there the publick *vindication* of the Cauſe and Declaration of the Innocence of the *Sufferer*, together with the *Shame* and *Puniſhment* of the *Perſecutors*, will ſufficiently clear the *Divine* proceedings with *little*, if *any*, reſervation of Future *Arrears*. And, as for *other Caſes*, where the *inequality* is more *certain* and *evident*, it is ſtill to be remembred that there is no neceſſity that the *future* Rewards and Puniſhments ſhould be *mixt* as they are *here*. The *mixture* is more *proper* for the time of *Probation*, while the *event* is yet *uncertain*, and Men are ſtill on their good Behaviour. This *reaſon* ceaſes

ceaſes when the *Probationers* are to be *Rewarded* or *Puniſhed* according to their Behaviour in the *time* of *Tryal*. Then it may be expected that the *Rewards* of *Favourites*, and the *Puniſhments* of profeſſed *Enemies* ſhould be *pure* and *unmixed*, *only good* and *only evil*. And here *leſs addition* of either kind will be ſufficient to *turn* the *Scales*, when it is conſidered, not as *alone*, but, as an *acceſſion* to what was ſuppoſed *antecedently* in the Caſe under the *mixt* Diſpenſation of *this World*. The *good* and *evil* of *Life* is judged from what is *predominant*, which *predominancy* admits of *higher* and *lower degrees*, and *may* be very *little*, but never *can* reach the proportion of *half* to the *whole*. For that *cannot* be ſaid to be *predominant* which is not *more* than *half*. Thus it can never need *half* of the *goodneſs* or *evil* already *enjoyed* or *ſuffered*, to make a *compenſation* in the *ſeparate State* for what has been done or ſuffered in this *Life*, even in thoſe Caſes which are the moſt *unequal* that can be, and which therefore ſeem to *need* and *require* a *future compenſation*. So that *half* of the *duration* of this *Life* ſpent in thoſe *intire Fruitions* and *Grievances* of the *ſeparate* State

muſt

must ſuffice for *countervailing* the conſiderations of this *Life*, for making the *Soul* concerned in it *predominantly happy or miſerable*, even in theſe *hardeſt* Caſes, though the *intenſeneſs* or *remiſſneſs* of either had *not* been allowed as a *Ballance* for the *duration* of *either* of them. But in far the *greateſt* number of Caſes, a far *ſhorter* duration in the *ſeparate* State will ſuffice, though *no* other conſideration of *amends* had been admitted but that one of *bare duration*.

31. *The* Time *of the general* Judgment *may be longer than is commonly thought, yet there is no reaſon to believe that there ſhall be any then living who will be* unconcerned *in* one *of the* general Sentences

The whole *force* of this Objection is grounded on the *little* reſpite which is ſuppoſed to be *allowed* for the procedure of the general *Judgment*, too *ſhort*, as is conceived, for *Equation* of the *Rewards* and *Puniſhments* of this *Life*. But how is it poſſible to know how *long*, or how *ſhort*, that Reſpite ſhall be, the *Scripture* being expreſs in *neither* Caſe? The *multitude* of things then to be *diſcovered* for the full *ſatisfaction* of all *Individuals* of all *Ages* and *Generations*, will ſeem to *require* a *longer time* than Mr. *Clark* is aware of. Eſpecially when we conſider that it is to be accommodated to the *ſlow* Capacities of the *generality* of *Mankind*, when after the *Reſurrection* they ſhall be inveſted with their *corruptible Bodies*. Thoſe

of

of them *eſpecially*, that are *raiſed* for the *retroſpective* part of the *Judgment*, or thoſe who are deſigned for the *Puniſhment* of it. Theſe *Bodies* muſt needs obſtruct the *quickneſs* and *Sagacity* of *ſeparate* Spirits from the *time* they are *reinveſted* with them. Yet who knows whether theſe *Equations* of the Rewards and Puniſhments of this *Life*, may not be the *deſign* of the *Millennium* for which there are ſo expreſs and favourable Teſtimonies both of the *Scriptures* and the *Earlieſt Writers* of the *Chriſtian* Church? That, if it ſhould prove to be the *true* Senſe of the *Holy Ghoſt*, it will be an allowance ſufficiently *liberal*, upon the *Principles* now mentioned. But I know no ground to believe that there ſhall be any then remaining who may, by theſe Principles, be *concerned* in theſe *Equations* diſtinct from the *Sentences* of the *general Judgment*. The *Scripture* ſeems rather to imply that it ſhall be *otherwiſe*. The *Goſpel* is ſuppoſed then to be *Preached to all the World*, S. *Matth.* XXVI. 13. S. *Mark* XIV. 9. *The Kingdoms of the World*, are ſaid *to become the Kingdoms of our Lord and of his Chriſt*, Rom. XI. 15. Our *Saviour*'s words are moſt expreſs to this purpoſe, *This Goſpel of the King-*

Kingdom ſhall be Preached in all the World, for a Witneſs unto all Nations, and then ſhall the end come, S. *Matth.* XXIV. 14. He ſeems to imply that the *fulfilling* of this *Propheſie* ſhould be *immediately* before the *end* of the *World*. And that this *Preaching* to all *Nations* ſhould be for a *Witnſs*. That is, ſo as to leave them without *excuſe*, as the ſame Phraſe uſed elſewhere ſeems to imply. Theſe cannot be ſuppoſed *invincibly Ignorant* of the *Goſpel*, and therefore can have no *Pretenſions* to theſe *Equations* of the *intermediate* State, by the *Principles* for which I am at preſent concerned.

32. *Laſting to the* Conflagration *was the ſame thing with the* Stoicks, *as laſting to* Eternity *is in their* Sacred Writers.

But it is ſtrange that Mr. *Clark* ſhould compare the *Periſhing*, as he Fancies, of theſe *Souls* with the Opinion of the *Stoicks*. He now ſees that I allow no *Periſhing* of theſe *Souls*, which ſhall be in their *Bodies* at the *time* of the Day of *Judgment*. He might have known, by my *Book* it ſelf, that I allowed no *Periſhing* of any *Souls* but of thoſe who were *deſtitute* of the *Spirit* in the *ſpace* between *Adam* and *Moſes*, from the words of St. *Paul*. Yet that, even that, was aſſerted by me with no great *Confidence*. However the Opinion of the *Stoicks* as repreſented

preſented by *his* Authors, is nothing to this purpoſe. They made the *Puniſhment* of the *Wicked* to be in the *actual Death* of their *Souls* upon their *Diſſolution* from their *Bodies*. And they took it for a *Favour* granted only to the *Souls* of the *Righteous*, that they ſhould *continue* in their *Exiſtence* till the *Conflagration*. So *Numenius* from *Arius Didymus* in *Euſebius*, Ἐπιμένειν τινὰς χρόνους καθ' ἑαυτὰ τὰ μὲν τῶν σπουδαίων, μέχρι τῆς εἰς πῦρ ἀναλύσεως τῶν πάντων· τὰ δὲ τῶν ἀφρόνων, πρὸς πισσές τινας χρόνους. *That the Soul continues ſome while alone; the Soul of the Virtuous, till the Conflagration; but the Soul of the Fools* (that is the Style of the *Sacred Writers* as well as of the *Philoſophers*) *for ſome certain limited Seaſons.* They made the *Happineſs* of the *Righteous* more laſting than the *Puniſhment* of the *Wicked*. Mr. *Clark* knows that I make both of them alike in their *duration*, both of them to the *Conflagration*. He might withal have obſerved that the *Period* of the *Conflagration* with the *Stoicks* was really the *utmoſt* owned by them as *Eternity* is in our *Sacred Writers*. In truth it is, but by *Conſequence*, that it includes a larger ſpace in our *Chriſtian* Monuments, becauſe

Ap. Euſ. Pr. Eu. L. XV. c. 20.

our

our *Chriſtian* Authors owned only one *Inundation* and one *Conflagration*, the latter of which was to be the συντέλεια, the *Conſummation*, a Term uſed by our *Chriſtian* as well as *Heathen* Writers in this ſame Caſe. But the *Stoicks* allowed of *infinite* Revolutions of *Inundations* and *Conflagrations*, whereof each *Conflagration* was to be the *utmoſt* Period of its reſpective *World*. Put therefore all the Revolutions *together*, and they make as laſting a *duration* as even our *Chriſtian Eternity*. Nor did they think that ſuch *good Souls* were *annihilated* even at the *end* of each particular *Conflagration*. Even then they made them *coaleſce* with the *Anima Mundi*. So the ſame Author in the ſame place, Τὰς δὲ λοιπὰς ψυχὰς περιπεφυκέναι ταύτῃ. *That the other Souls do coaleſce with this.* Again afterwards, Διαμένειν τὰς τῶν ἀποθανόντων ψυχάς. Ενιοι δὲ τὴν μὲν τοῦ ὅλου ἀΐδιον· τὰς δὲ λοιπὰς συμμίγνυσθαι εἰς πλάνην εἰς ἐκείνων. *That the Souls of the Deceaſed ſtill perſevere in their ſubſiſtence. Some ſay that the Soul of the Univerſe is* Eternal, *and that the other Souls mix with this in the end.* Thus the *difference* between the Exiſtence of the Souls *before* while they were ſeparate from *each* other, and after they are received

ceived into the *Anima Mundi*, *the Soul of the World*, will be like the Caſe of a *multitude* of *Candles* burning *ſeparately* and the *ſame* when they were united in one *Wick* and one *Flame*. You may call it, if you pleaſe, *a ceaſing to be* when they are no longer *ſeparate*, becauſe *Senſe* can no longer *diſtinguiſh* them, nor *know* their *diſtinction* from *each* other. But *Reaſon* will not eaſily allow the *conſequence*, that the *diſtinction* muſt neceſſarily *ceaſe* as ſoon as it *ceaſes* to be diſcerned. However the Pious Author of the much valued Manuel under the Title of *Theologia Germanica* Tranſlated into *Ciceronian Latine* by *Caſtellio*, ſeems to carry his *Myſtical* flights concerning the *Union* of *Holy Souls* with *God* ſo far as even to *deſtroy* their *Individuation* from the *time* of their *perfect Union* with him. He preſcribes *Self-denial* in ſo ſevere a Senſe as not only to deveſt us of our *Meity* and *Suity* expreſſing our *Property* in all our *external* Enjoyments, but even our *Ipſity* and *Egoity* words expreſſing our *Property* even in our own *Perſons*. So that moſt *Elegant*, as well as moſt *Pious*, Tranſlator found himſelf obliged to expreſs himſelf, that he might *reach* the *true* Importance of the words uſed by his Author. I might have obſerved

ſerved other Forms uſed by the ſame Set of *Myſtical* Authors tending to the ſame purpoſe, in their Doctrine of *Self-Annihilation*, their *Union* of *Nothing* with *Nothing*, their *ceaſing* to exerciſe any *Act* of their *own*, but giving themſelves up purely to be *paſſive* under the Divine *Energy*, all very different from the *popular* and *intelligible* Doctrine delivered in the *Scriptures*. However, in Relation to my preſent deſign, Mr. *Clark* may, by this time, perceive how little he is like to gain to his Cauſe by making a Parallel between *my* Senſe and the Senſe of the *Stoicks*, when the Senſe of the *Stoicks* is thus explained from his own Author. The *Union* of *Souls* with the *Anima Mundi*, *the Soul of the World*, and of their *Minds* with the Νοῦς, or *Mens*, or *Mind* of that *Anima*, *Soul*, will not much differ from our *Myſtical Union* with *Chriſt* as the λόγος, *the Word*, and our being made *one Spirit* in him by our *participation* of that *one Spirit*, the *fulneſs* whereof reſides in *him*, and cannot otherwiſe be derived to *us* but by our becoming one *Myſtical Body with him*. Nor can it, even in the Senſe of the *Stoicks*, be taken for an *annihilation* for our *Souls* to be *again* received into the *Principle* from which they were at *firſt* derived, in order to the deriving

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a *Nova Progenies* from *Heaven*, at the ἀποκατάστασις, *the Restitution of all Revolutions to the State wherein they were at their first beginning* (that is also a *Scripture* Term as well as of the *Philosophers*) at the *beginning* of a *new Revolution*, in *their* Opinion, though there be no *new Revolution* owned by the Doctrine of the *Scriptures*. The *Eternal* State, which is to Commence at the *Expiration* of our *Earthly* State, is by our *Sacred Writer* expressed by the same Term by which the *beginning* of a *new Revolution* would have been designed by the *Philosophers*, from whom the *use* of that same *Term* was borrowed. Thus far therefore this Doctrine of the *Stoicks* contains nothing that even Mr. *Clark* himself can blame, this extent to the *Conflagration*, as not *confined* to any *one* certain *Conflagration*, being as expressive of the *Eternal Rewards* of the *Righteous* as any *Terms* himself could have expressed it in taken from the Language of that *Philosophy*. It is not, as he thought it, a *Confinement* to any certain *Period*, but to the *uttermost duration* that *could* be, in their *stile*. He cannot therefore blame it, as neither does *Eusebius* in the place from whence he has produced it. He cannot therefore *use* it as an *Argument*

againſt me if I had agreed with the *Stoicks* in it. Yet he is miſtaken in the *Application* alſo, when he compares thoſe words with the Caſe of thoſe whom *my* Hypotheſis made liable to the *ſhorteſt*, and moſt *confined*, Rewards, when the *Stoicks* uſed them concerning the *longeſt* they knew of, in *oppoſition* to the *Rewards* of thoſe who had *Rewards* of a *more* limitted *duration*.

33 *I have been wary in the uſe of the Authority of* Tertullian. *Yet his Reaſoning does not concern the Caſe of the Souls who were to periſh by my* Hypotheſis.

However Mr. *Clark* conceives that *Tertullian, whoſe Authority I am otherwiſe ſo very deſirous to make uſe of, blames the* Stoicks *for* Notions like thoſe advanced by me, *and Ridicules them as vainly and needleſly imagining, that the Souls of their Diſciples ſhould continue capable of Inſtruction and Improvement in the ſeparate* State, *when, at the ſame time, they believed they were all to Periſh in the approaching* Conflagration. He has, it ſeems, *forgotten* how wary I have been in the uſe of the Authority of *Tertullian*. His *Schiſm* from the *Church* in favour of the *Montaniſts*, gave me *warning* to be ſo. Nor have I therefore proved any Doctrine of *his* to have been the Doctrine of the *Church* barely becauſe it was *his*; but only that it was not *condemned* by the *Church*, becauſe it was *not* reckoned among his *Errors*, nor *recanted*

canted by his *Party* upon their Reconciliation. But I did not therefore think my self oblig'd to forbear the *Argument* from his Opinion concerning the *Traduction* of the *Soul*, because the *Nature* of the thing would afford indecent *Applications* to *Captious* Adversaries. At this rate *Testimonies* out of the Book of the *Canticles* and other the *like* passages of the *Old Testament* must be perfectly *useless*, if the *seasonableness* of producing them will not justifie the *Produce* of Reasoning from them. My *Adversary* may consider how he will defend the *Prudence* of the *Sacred Writer*, or even of the *Divine Inspirer*, in *dictating* such passages as can *never* be *prudently* used. I rather conceive the Evil *imputable* only to the *Evil Thinker*, that is committed by the wanton *Application* of what is *seriously* urged for proving a necessary *Truth* which has no necessary *Connexion* with such an *Extravagant* Thought nothing to the purpose. But what is it that is blamed by *Tertullian* in the *Stoicks* that may be *Applicable* to my Cause? It is the *Annihilation* of those *Souls*, which were thought to be under the *Discipline* of the *more perfect Souls* till the General *Conflagration*? So he is pleased to stile that which I have

now proved from Mr. *Clark*'s other Author to have been only a *Coaleſcence* with the *Anima Mundi*. That could not be, ſeeing he makes the *inſtructing* as well as the *inſtructed Souls* to *Periſh* at the General *Conflagration*, whereas the *Periſhing* urged as abſurd by him is *proper* only to the Caſe of the *inſtructed Souls*, that they ſhould *Periſh* after all the *Diſcipline* undergone by them for their *Cultivation*, *before* they *could uſe* or *enjoy* what they had attained to by ſo much *diligence* on their *own* part, which, upon this Suppoſition, muſt all be *fruitleſs*. But I never aſſigned any ſuch *Probational Diſcipline* to any of thoſe whom I ſuppoſed to *Periſh* at the *Conflagration*. The *Wicked* I ſuppoſed in a State of *Puniſhment* till *that* Period. The *Stoicks* thought them to *Dy* with their *Bodies*, and *not* to *continue* to the *Conflagration*. So his own *Numenius* expreſly. Τὰς δὲ τῶν ἀφρόνων καὶ ἀλόγων ζώων ψυχὰς συναπόλυσθαι τοῖς σώμασι. *That the Souls of Fools and unreaſonable Animals do Periſh together with their reſpective Bodies.* They who were ſubjected to *Diſcipline* were the leſs perfectly *good Souls*, whoſe Reſidence was allotted on the Earth, as the *Souls* which were to *inſtruct* them were, by the ſame *Stoicks* placed under

the

the *Moon*. Both ſorts therefore of theſe Souls are contained under only *one* claſs of thoſe concerned in our preſent Diſpute, that is, of thoſe which are Entitled to *Rewards* not *Puniſhments*. So that the *Diſcipline* muſt have been to Qualifie thoſe *lower Souls* for the *higher* Station of *Rewards*, that under the *Moon*. Here therefore was the *diſappointment*, that when they had, by the long *Diſcipline* in the State of *ſeparation*, attained to the ſame *degree* of *Perfection* (which the *Sublunary Souls* were endued with at the *time* of their *Diſſolution* from their *Bodies*) which might advance them to the *ſame* proportion of *Reward* with their *Inſtructors*, they were then to reach the *utmoſt Period* of their *duration*, which muſt make all their *paſt* endeavours under that State of *Diſcipline* as *inſignificant* as if they had never been undertaken. What can Mr. *Clark* find like this in my *Hypotheſis*? I never allowed any new State of *Probation* in the State of *ſeparation* to thoſe who were to *Expire* at the *General Judgment*. I made it only a State of *Rewards*, greater or leſſer according to their different *Behaviour* in *this World*. So

far was I from allowing any *Discipline* to be undergone by them in that State which might pretend to be fruſtrated by their not laſting *longer*.

FINIS.

A

PRELIMINARY DEFENCE

OF THE

Epiſtolary Diſcourſe,

Concerning the

Diſtinction between Soul and Spirit.

PART. II.

AGAINST

The Charge of *Favouring HERESY*, wherein the Charge of *Hereſie* is alſo Retorted upon the *Accuſer.*

By HENRY DODWELL, M. A.

Ecquis Innocens eſſe poterit, ſi Accuſaſſe ſufficiat? Julian. Imp. ap. Ammian Marcellin. Hiſt. XVIII. '*Who can poſſibly defend his own In-*'*nocence, if it be thought ſufficient to hurt a* '*Man's Reputation that ſome one has Accuſed* '*him?*

LONDON, Printed for *George Strahan* at the *Golden Ball* againſt the *Royal Exchange* in *Cornhill.* 1707.

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againſt the Royal Exchange in Cornhill. 1707.

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THE

THE PRELIMINARY DEFENCE, Relating to the *Charge of HERESY.*

PART. II.

I. *Mr.* Chishulls *rude way of managing his Charge against* me, *has put it out of my Power to defend my self without Reflecting on* him, *tho'* unwillingly.

I Had finished my *Preliminary Defence*, before I knew any thing of the Design of my last and angriest Adversary Mr. *Chishull*. Then he appeared with a *Charge* of the highest Nature in Relation to the *Church*, that of *Heresie*. It was no little trouble to find the Endeavours of my Life to serve that Venerable *Society* of the *Church*, so strangely *perverted* by Malignant *Interpretation*. Yet it was more surprizing to see so *undeserved* a Charge managed with all the Arts of needless *Provocation*, that might very well have been

no *spared*,

ſpared, if the Cauſe of *Truth*, and the *Merit* of that *Cauſe*, had been the only things intended. This *way* of Management of an *odious* Charge was what I thought I had no Reaſon to fear from a truly Pious and Conſcientious Lover of *Truth*, from a *Gentleman* improved by Travel in the uſages of *Civility* and *Decency*, from a *Prieſt* of the *moſt High God*, from a *Miniſter* of our deareſt *Lord*, who recommended his own Example to us in nothing more earneſtly, and frequently, than in *Meekneſs* and *Humility*, and *lowly-Mindedneſs*, and in returning *Good* for *Evil*. So far he was from returning *Evil* where nothing but *Good* was *Deſigned*, and where no *Exigence* of a *Cauſe* required it. *Arguments* had not been leſs *ſtrong*, but they had been more *perſwaſive*, if they had been propoſed *Courteouſly*. But, by God's *Grace* aſſiſting me, I deſign that no *Provocation* ſhall force me from the deference I have, and reſolve to keep, for his Holy *Function*, though I very well know what *allowances* would be granted me as a *Lay-Man*, which will not be allowed to *him*. I am ſorry, on the contrary, that my neceſſary *Defence* of my *ſelf* in this Caſe wherein it is my *Duty* to *defend* my *ſelf*, will unavoidably *Reflect*

on

on him, whether I will, or no. As for his disparaging Character of my *Person*, I desire heartily to be his *Proselyte*, and to believe as *meanly* of my *self* as he does. The *Duties* of *Modesty* and *Christian Humility* oblige me to do so. And I am sure I can Censure my *self* more safely than *he*, as having more knowledge of my own Secrets than he can pretend to. Here therefore he may secure himself from any opposition from me. I would rather *encrease* than *diminish* his *Character*, as well for the sake of his *Function*, as of the *Souls* which are concerned in his *Reputation*. And I wish he had, for his *own* sake, *confin'd* himself to this *kind* even of *Provocation*, wherein I might have been under no *Obligation* to *defend* my *self* when I *cannot* do so without *consequences* which will *necessarily* reflect on him. But he himself has cut me off from even *this* opportunity of being *favourable* to him. He is not Content to Charge me with *mistakes* of the meaning of our Authors. That had been a Case wherein he can no more plead *Exemption* than I can, and therefore could be no Cause of *Shame* on either side. He goes farther, and Charges me with *Falsifications*, with *wilful Falsifications*, with *Dishonesty*, with *Lies*, for

which he pretends that I have cauſe to *Blaſh*. This is what, I am ſure, he *cannot* prove by any *outward* Act of mine. This is what had been *impoſſible* for *me* to have performed, though I had been as wicked as he is pleaſed to ſuppoſe me. What Monuments have I vouched concerning our principal Cauſe that were not as acceſſible by *him* as by *me*? How then could I expect to eſcape diſcovery if I had attempted any *Falſification*? What Benefit then could I expect from a *deceipt* ſo eaſily *diſcoverable*, that might *recompence* the *ſhame* of the *diſcovery*? But where can he produce *one* ſingle *Inſtance* of my having *changed* the received *Text*, without *Reaſon* or a *Authority*, in *favour* of my *Cauſe*? Where can he find any *other* Inſtance of the like inſincerity in the whole courſe of my *Life*? I have not (I praiſe God) ſo *lived* as that *Slander* of this kind can be believed by them that *know* me. He may call this *boaſting*, if he pleaſes, to plead my own *Innocence*. He has done the like on *leſs* occaſions. But how can *Innocence* be *ſecured* againſt *Slander*, if it muſt not be ſo much as *pleaded*? I have great Examples for it of moſt Celebrated Saints who have *thus* defended themſelves againſt ſuch Attacques as his, of

King

King *David*, of King *Hezekiah*, and St. *Paul*. But it will concern him farther to conſider how far it may return on his own Head if he be not *Credited* in theſe *groundleſs Cenſures*. But whom can he *blame* for ſuch a *Conſequence* but *himſelf*, for his *precipitancy* in a Caſe *impoſſible* to be *judged* by *him* without a *Divine Revelation*, by which he may know my *Thoughts*? The moſt obvious Obſervation of *indifferent* Perſons on this Behaviour to me, will be, to let our *Readers* ſee, how *willing* he is to *find* Accuſations againſt *me*, and how *little Proofs* are thought ſufficient by him for *proving* his *Accuſations*. And it will be eaſie, even for *himſelf* to carry this Obſervation farther, for *diſcrediting* his *other* Accuſations alſo.

Thither I now proceed, to examine what he has produced for his Imputation of *Hereſie* to me. The firſt *Hereſie* he Charges me with is, that he ſuppoſes me to *deny* the *Reſurrection* of thoſe *Bodies* which belonged to thoſe *Souls*, which were to be *Annihilated* by my *Hypotheſis*. But I have been very reſerved in giving my Opinion concerning this matter. I have not ſo much as entred on the Diſpute *profeſſedly*. Much leſs did I repreſent the Senſe of the *Scripture* or *Catholick*

2. *I did not peremptorily* deny, *that the* Bodies *belonging to the* Souls *which were to be* Annihilated *ſhould be* raiſed *at the general* Reſurrection.

lick Tradition on *either* ſide deciſively. I only made *uſe* of the ſuppoſal, that ſuch *Souls* had no *Bodies* to ſupport them, *Occaſionally* and *Problematically*, the words obſerved by himſelf, *c.* 2. *p.* 43. are theſe : *The Soul deſerted by the power of the Spirit might relapſe to the Mortality that was natural to it, when it had now no Body to ſupport it*, §. 60. *p.* 301. This is all that I remember that he had to ground his Charge on, that I defended this Doctrine which he is pleaſed to call a Hereſie. But, not having declared *Scripture* or *Tradition* decretory in this Queſtion, I am ſtill at Liberty by my Thoughts, even as they were *then*, to declare whether part I think more probable. Yet my *Reaſonings* were, even *then*, more favourable to what even my Adverſary inſiſts on. The *Souls*, I did believe, even *then*, to reach the Period of the *General Reſurrection*. And the *Texts* produced by me for the appearance of the Men of *Sodom* and *Gomorrah*, before that Great Tribunal, are not ſo well ſatisfied without the *Reſurrection* of their *Bodies*, which, by the Doctrine of the *Goſpel*, are neceſſarily *ingredient* in the Conſtitution of the *Men*. Can he, for ſo ſmall an *intimation*, not ſo agreeable to the *Current*

of

of my avowed *Reaſonings*, make me Chargable with the *Malignity* of the *Doctrine* it ſelf, though I ſhould think as ill of it as himſelf deſires I ſhould do?

3. *No Reaſon to expect that any* Creeds *ſhould intend to reach the* Caſes *concerned in our preſent* Diſpute.

Yet I muſt needs ſay, that I do not think that he will find it ſo *eaſie* a thing, as he conceives it, to *prove* the *Reſurrection* of the *Bodies* of *all* particular Individual *Men* from the Traditions of the *firſt Ages*, which *Traditions* I take for the Rule and Standard of all *Modern Orthodoxy*. Mr. *Chiſhull* has attempted it from the *Primitive Summaries* of the *Faith* then received in thoſe *pureſt* Ages in oppoſition to their Coæval *Hereticks*. An *Authority* undoubtedly *irrefragable*, and for which my *Adverſaries* think I have *too* great a value. If ſo, why do they urge it againſt me? Is it only *ad hominem*, upon my own *Principles?* I cannot think that Mr. *Chiſhull* means it ſo, when he grounds the *Condemnatory* Sentence he is ſo deſirous of, upon it. However I am ready to joyn *iſſue* with him, if he can *prove* thoſe *Primitive Creeds* ſo clear and deciſive in our Caſe, as he ptetends. Can he therefore find any of them *expreſs* in any of the *particulars* queſtioned by me? Do any of them mention the *Caſe* of thoſe who

lived between *Adam* and *Moſes*? Do they ſay that the *Men* of *Sodom* and *Gomorrah* ſhall have their *Bodies* raiſed at the general *Reſurrection*? Do they affirm it in the Caſe of *Infants* Dying *Unbaptized*, or of *Infidels* who *never* heard of the *Goſpel*? None of theſe things *are*, or *are* pretended to be, included in *any* of theſe *Creeds* inſiſted on by Mr. *Chiſhull*. How then can he gather that *any* of them were *intended* to be *included* in thoſe *Forms* as they were *deſigned* by the Original *Compoſers* of them? From nothing, that I know of, but the *Univerſality* of the *Expreſſions* by which they are deſigned in the Forms *themſelves*. This might indeed have been inſiſted on with ſome *ſhew* of *Plauſibility*, if there had been any *Intereſt* of the *Society*, for whoſe *uſe* theſe *Forms* were Calculated by the *Compoſers* of them, to be *particular* in *ſpeaking* to the *Caſes* now mentioned. That is, if the *mention* of them would contribute to the urging ſome *Duty*, or the reſtraining of any *Exceſſes* of the *Members* of the *Petulium*. But how can that be pretended in *this* Caſe? What *Reaſoning* can there be from the *Caſe* of thoſe who are *Invincibly Ignorant* of their *Duties* impoſed on them by *God*, to the *Caſe* of them who are fully

in-

inſtructed in their Duty by Expreſs and Notorious *Divine Revelation*, without which *many* of our *Chriſtian Duties* are impoſſible to be *known?* Inquiſitiveneſs into ſuch Caſes would be matter of *pure* Curioſity, which was never intended to be gratified by the *Collectors* of theſe *Summaries*. What *need* therefore can be pretended why ſuch Caſes, as I have mentioned, ſhould be *included* under the *Univerſality* of ſuch *Forms* as are peculiarly adapted to the *Nature* of our *Spiritual Society?* I am very ſenſible how *angry* my Adverſaries are at my *limiting* the *Univerſal* Terms of St. *John* V. 28, 29. Mr. *Chiſhull* calls it *a bold and flagrant Injury, not only to our Faith, but even to the Author of our Faith*, p. 40. This is *Paſſion*, not *Argument*. But it is otherwiſe certain, that ſuch *Univerſal* Forms are *uſual* in *Scripture*, which *Forms* are notwithſtanding to be underſtood with *Limitations*, of *Doctrines* delivered expreſly in *other* places, and the *proſpect* of the *Authors* who make uſe of them. Theſe two *Exceptions* will *not Ruin* the *Reaſoning* from ſuch *Univerſal* Particles in *general*, but rather *confirm* it in Caſes where ſuch *Exceptions* cannot take place, according to the known *Rule* of the *Law*. The *Diſciples* tell our *Saviour*

that *all Men ſought him*, S. *Mark* I. 37. Who can therefore think that the *Emperor* himſelf was concerned in that Enquiry? *All*, ſays the Apoſtle, *ſeek their own, not the things which are Jeſus Chriſts*, Philip. II. 21. How perverſe would it be to turn this to the diſparagement of *all*, or even the *greateſt part*, of, his *fellow-Labourers?* Who is not ſatisfied, if the *Univerſality* of theſe, and the like, *Forms* be underſtood with ſuch *Limitations* as may make the Perſon, who uſes them, conſiſtent with his *other* known *Opinions*; and which may fully reach the *proſpect* of the *Caſe* in which he uſes them? This Courſe I took in accounting for my *Limitations* of the *general* words of our Saviour in St. *John* V. 28, 29. at which my Adverſaries are ſo Angry. I mentioned the paſſage of the *Apoſtle* concerning the *Kingdom of Death reigning over all from Adam to Moſes*. I mentioned the other of the ſame *Apoſtle*, that they who *ſinned without Law* ſhould *periſh without Law*. Where *periſhing* is *oppoſed* to the *Judgment* to which they were liable who *ſinned againſt the Law*. Why do they not rather *anſwer* theſe *Reaſons* of my *Limitation* than content themſelves with invidious Declamations againſt *Limitting* Univerſal Expreſſions

in

in *general?* So likewiſe my Adverſary may be pleaſed to conſider what *occaſion* the *Compilers* of theſe *Summaries* had for giving an Account of the *Church*'s Senſe concerning the Perſons *excepted*, by my *Hypotheſis*, from the Sentences to be pronounced in the general *Judgment*. They are all ſuppoſed to be *without* the *Church*, and, for that reaſon, are intitled to an *exemption* from the *Church's Juriſdiction*, 1 Cor. V. 12. They never were *qualified* for *admiſſion* into her *Communion*, which might render them obnoxious to her *Diſcipline*, even as *Candidates* and *Catechumens*. Their *Caſe* is therefore not pleadable by any of her *Subjects* of either kind. Nor can She do either them, or any others, by their Example, any *good* by taking Notice of them. Why ſhould they therefore be *preſumed* to be included in *general* Terms, when they are not expreſly *mentioned*, for no *other* Reaſon but becauſe the *Terms* are *general*, like thoſe in the *Caſes* now mentioned, where no *incluſion* was *intended?* Why muſt it be *preſumed* that the *Church* intended to *include* them in ſuch *general* expreſſions, when no *Duty* of her *Diſcipline* obliged her to *do* ſo? This Anſwer I take for ſufficient to *all* his *Creeds* in *general*, without deſcending to *particulars*.

Yet,

4. Yet, to let him see how little diffident I am of my *Cause*, I am willing to gratifie my Accuser so far as to consider what he has to say from his *particular* Creeds. The first is that in St. *Iræneus*, L. I. c. 2. And the *words* he insists on are, that our Blessed Lord shall ἀναστῆσαι πᾶσαν σάρκα παντὸς ἀνθρωπότητος. That is, says he, *He shall raise from the Dead not only all Flesh*, but (as it is very Emphatically expressed) *all Flesh that ever was a part of Humane Nature*, p. 34. His *Argument* had been more plausible if his *Exposition* had been *true*. And I see no reason to admit it. But I think they may be more agreeably rendred, according to the *Mind* of the Father; *all sort of Flesh of all sort of Humane Nature*. I know no better Expedient for explain these *words* of the *Creed* than by having regard to the particular *Heresie* of the *Ptolemaick Valentinians* in the *former* Chapter, to which these words are here opposed. Those *Heretiks* therefore made *three sorts* of *Men*, prefigured in the three *Sons* of *Adam*, *Cain*, *Abel* and *Seth*: The *Choical*, incapable of the Salvation of our Saviour as being *uncapable* of a *Resurrection*; The *Pneumatical* as uncapable of *Perishing*, however they behaved themselves; and the *Psychical*, as a

middle

5. Iræneus *his Creed, speaks of* all sorts *of* Flesh, *of* all sorts *of* Men; *not of all Individual Men of any sort*

middle kind *between* the other *two*, capable, according to their *Behaviour* of *Rewards* (or *Puniſhments*) not in the *Pleroma*, but in the *State*, as they called it, of *Mediety*, So he §. 11. 14. Theſe are plainly the *three ſorts* of *Humane Nature* here alluded to, whereof the *Catholicks* denyed *two*, the compleatly *Spiritual* and the *Choical*, as believing all *Mankind* of the *ſame Nature*, L. IV. c. 72. Not ſo *Choical*, as to *want* the *Pnoe* which might make it *capable* of *Immortality*, L. I. c. 1. §. 11. Nor yet ſo *Spiritual* as to be out of *danger* of *Confinement* to the Region of *Mortality*, in caſe they ſhould prove *wanting* to *themſelves* in their own *endeavours*. Yet thoſe *Valentinians* did not deny that *Pſychical Bodies* were *capable* of a *Reſurrection*. The *Reaſon* therefore aſſigned by them why the *Choical Bodies* were *not* ſo, was, the peculiar *Nature* of the *matter* of which ſuch *Bodies* were conceived to conſiſt, Ἀπὸ τ ἀοῤάτυ ὐσίας, ἀπὸ τ̃ κεχυμμύυ καὶ ῥυτ̃ τ ὕλης, *of the inviſible Subſtance, of the fuſile and fluid part of Matter*, L. I. c. 1. *e fluida materia & effuſa*, L. V. c. 15. Meaning of the *Limus*, or *Mud*, out of which *Adam* was Created. *Gen.* II. 7. according to the eldeſt *Latin* Verſions as well as the *Vulgar*.

Vulgar. So *Choicus* is the ſame with *Limacus* in *Tertullian, de Reſ. carn.* c. 49. Here therefore were the *two* ſorts of *Fleſh*, according to thoſe *Valentinians*: the one made of the more *Solid* and *fixed* parts of that *Mud*, which they made *capable* of *Immortality*; the other of the more *fluid* parts of the ſame *Mud*, which they believed *incapable* of it. In *oppoſition* to *both* theſe diſtinctions the *Catholick Church* in this *Creed*, denied, that *either* of theſe *conſiderations* ſhould *hinder* Humane *Bodies* from being *Immortalized.* The *Reaſoning* plainly proceeds on the different *Caſes*, not on the *number* of *Individuals* contained *under* thoſe *Caſes.* The utmoſt therefore that can be *gathered* from theſe *words* of this *Creed* thus explained, is this, that *ſome* of *all ſorts* of *Men*, and of theſe *different ſorts* of *matter*, ſhall be *Immortalized.* Which will amount to no more than the *genera ſingulorum*, not the *ſinguli generum*, as thoſe Forms of Speech have been taken up by our *Modern Divines* in the *Predeſtinarian* Diſputes: That is, that of *all ſorts ſome* ſhall have their *Bodies Immortalized*; not that *all* of any *one ſort*, much leſs, that every *ſingle Individual* of theſe *ſeveral ſorts*, ſhall enjoy this Supernatural *Priviledge*, which is not

due,

due, at leaſt to their *Bodies*. Πᾶσα ἀνθρωπότης, does really rather ſignifie the ſeveral *ſorts* of *Humane Nature* than the ſeveral *Individuals* which partake of the ſame *Humane kind*. And Σὰρξ ſignifies that *ſort* of *Humane Body*, which is *leaſt* diſpoſed to *Eternal Life*, 1 Cor. XV. 50. as moſt directly *oppoſed* to the *quickning Spirit* the *giver* of *Life*, and the *Spiritual Body* that is *immediately* qualified for it. It was therefore very *pertinent* to be mentioned in their *Creed*, that no *contemptibleneſs* of the *matter* of which *Humane Bodies* might conſiſt; no *Carnality*, not even that of the *lower* kind, of the moſt *fluid* and moſt *eaſily-diſſipable* parts of *matter*, ought to be urged as an Argument *againſt* the *Immortalizing* of thoſe *Humane Bodies* in which that *matter* is ingredient. But that *every Individual Humane Body* ſhould be ſo *Immortalized*, thoſe *Hereticks*, in *oppoſition* to whom this *Creed* was framed, gave no *occaſion* to the *Church* to *declare*. The Controverſie was not how *many*, or how *few*, of that *ſort* of *Bodies*, or of that *loweſt* Rank of *Choical Men*, ſhould be *raiſed* again; but whether *any* of *either* kind were *capable* of ſo great a favour. What occaſion therefore was there why the *Church* ſhould give Her Opinion in Her

Her *Creed* concerning a Queſtion *not* diſputed with the *Hereticks* againſt whom the *Creed* was made? Here is indeed no *Pretence* for even the *Fact*, that She did ſo. The *Univerſal* Particles are *not* applied to the *Men*, but to the *Caſes* of the ſeveral *ſorts* of *Fleſh*, and of *Humane Nature*. And the *Church's* deſign in condemning theſe *Hereticks* is ſufficiently anſwered by determining againſt the *Caſes* as no *Impediments* to *Immortality*, though there might have been *many Men* concerned in thoſe *Caſes* which had been *excluded* from the Claim of being *perpetuated*. Yet this *Creed* of St. *Iræneus* looked moſt *plauſible*, to his purpoſe, at the *firſt* ſight, of all that my Adverſary has produced from the *Ancients*.

5. Tertullian's *Creed* cannot *be extended to any but thoſe who have heard of the* Goſpel. *It* could not *include the Caſe of* unbaptized Infants.

His *Creeds* from *Tertullian* have leſs *appearance* of being ſo. That in his *Preſcript*, c. 13. only imports that our Saviour ſhall come with Glory, *ad ſumendos Sanctos in vitæ æternæ & promiſſorum Cæleſtium fructum, & ad prophanos judicandos igni perpetuo; facta utriuſq; partis reſuſcitatione cum Carnis Reſurrectione*: 'To receive his Saints to the fruit of E-'ternal Life, and of his Cæleſtial Pro-'miſes, and to adjudge the Prophane to 'Eternal Fire, having raiſed both ſorts 'together

'together with a Reſurrection of their 'Fleſh. Here are no *Univerſal* Particles, nothing implying the *Reſurrection* of *all Fleſh*, or that *all Individuals* of *both Parties*, the *Holy* and *Prophane*, ſhall have their *ſhare* in it. All my Accuſers pretence for *including* them is that *all Mankind* is *compleatly* divided by this *diſtribution*. Suppoſe it were ſo; yet why muſt it *always* do ſo? Why may it not *include all Mankind* that have lived ſince the *Goſpel*, and *heard* of it, and *no more*? What *neceſſity* is there of extending it to *all Mankind* of *former Ages* alſo, and of *all places* where the *Goſpel* was *never* Preached? What *Hereſie* can he pretend that *obliged* the *Church* to mean it in *ſuch* a *Latitude*? Here, at leaſt, there is no *occaſion* why it ſhould be meant ſo. The *Holy* and *Prophane* are not, as he thinks, Terms *Equivalent* with *Good* and *Evil*, as thoſe Epithets are applicable to thoſe Men alſo who *never* heard of the *Goſpel*. Our *Divine Revelations* of both the *Old* and *New Peculium*, count none *Holy* but the Members of the *Peculia* concerned in *each* reſpectively, which are admitted into them by the *ſanctifying Sacraments* of *initiation*. And the word *Prophane*, as uſed by *Tertullian*, ſignifies the *State* that is *oppoſite*

to

to this *Conſecration* which is the only *Conſecration* that is owned by *him*, and our other *Chriſtian* Anceſtors. So St. *Cyprian* accounts them who are *without* the *Church Prophane*, in oppoſition to the *Holineſs* of the *Peculium* as they are a *Holy People*. It cannot therefore denote that *general* Motion of *Evil* which may belong to *Heathens* under an *Invincible Ignorance* of the *Goſpel*, on account of their other *Moral* Crimes; but that *Piacular* State of *deſcretion* contracted by a *Voluntary* Guilt in *offending* againſt that *Holy* State into which *themſelves* might have been *initiated* if they had *not* been *wanting* to themſelves. This *cannot* be the State of *any* but of thoſe who have *heard* of the *Goſpel*. So unhappy my Adverſary is in pitching on this paſſage of *Tertullian*, that, inſtead of *oppoſing* my Senſe, it *ruins* his *own*, and makes it *impoſſible* to have been *meant* by that *Church* whoſe Belief was contained in that *Creed*. But, if he will ſtill perſiſt in his Argument, that all *Individuals* of *Mankind* are *included* in this *Diviſion*, let him (if he can) account for the Caſe of *Unbaptized Infants*, who is ſo *unwilling* to receive the *Expedient* provided for him, for accounting for them. Will he therefore ſubſcribe to the Opinion of the *durus Pater Infantum*, that

that even ſuch *Infants* are *all* of them to be adjudged to *Eternal Fire?* If he do not, he muſt bear the Charge of *Hereſie* himſelf, if he takes his own *Interpretation* of this *Creed* for a faithful Explication of the Senſe of that *Ancient Church* whoſe *Creed* it was, and believes that their *Doctrine* was, in this particular alſo, even *then* believed *Fundamental*. But what *Hereſie* can he find, in that early Age of *Tertullian*, that could *oblige* the *Church* of that *Age*, to be ſo *particular* in the Caſe of *unbaptized Infants?* How could *Tertullian* himſelf *believe* this a mattet of *Faith*, who is ſo *favourable* in the Caſe of *Infants*; though their *Baptiſm* was *deferred*; and who is ſo profeſſedly *for* deferring it? His *words* are very expreſs: *Quid feſtinat innocens ætas ad remiſſionem peccatorum? de Bapt. c.* 18. 'Why does the *Innocent* Age make 'haſt to remiſſion of Sins? *Tertullian* himſelf muſt have been a *Heretick*, even in his *own* Opinion, if he had *believed* that *Senſe* of his own *Creed*, which my Adverſary is ſo deſirous to put upon it in order to the Charging *me*. This may, perhaps make my Accuſer more *wary* in his Charges. *Tertullian* has *two* other *Creeds* of his Coæval

val *Church*, *de Virg. vel. c.* 1. and *adv. Prax. c.* 2. Neither of them mentioned by my Adverſary, as neither that of *Origen* in his *Præf. Peri. Archon.* Good Reaſon why, becauſe he could find *nothing* in them to ground his *Accuſation*. It is ſtrange my *Adverſaries* Article ſhould have been ſo often *omitted* if it had been thought ſo *Fundamental*.

6. Ruffinus, *even when Commenting on no* words *of a* Creed, *ſays nothing in favour of the* Reſurrection *of Perſons who never heard of the Goſpel.*

In the *Creed* commonly called the *Apoſtles*, himſelf does not pretend to find any thing to his purpoſe, as neither alſo in the Ancient *Creed* of *Aquileia*. But he thinks the Commentary of *Ruffinus* makes *amends* for it. But ſure he cannot make the *Commentary* which expreſſes only the *Senſe* of *Ruffinus*, where it has no *Text* of the *Creed* to ground it ſelf upon, of *equal Authority* with the *Creed* ſignifying the Senſe of the *Church* which received it. Yet there is nothing formidable even in that *Commentary*, though I ſhould allow it as much *Authority* as himſelf deſires. I am willing, for *brevity*, to ſtand to his own *Tranſlation* of what he thinks ſo conſiderable. It is this, *Though therefore the Subſtance of every particular Body be variouſly and differently diſperſed; yet is there in every Body*

the

the grounds of Immortality, becauſe it is the Body of an Immortal Soul. Afterwards *Ruffinus* adds, *Hence 'tis no confuſed or foreign Body that is reſtored to each particular* Soul, *but the ſame to which it was once united.* I doubt whether he has render'd the Authors *Senſe* exactly in the *former* part. But, becauſe it does not affect our preſent Diſpute, I let it paſs. But the only Reaſon, that I can think of, that makes him *think* it ſo much to his purpoſe, is the prevailing returning *Error* common to him with my *other* Adverſaries, that they would fain perſwade our *Readers*, that every thing that implies the *ſurvival* of the *Soul* after its diſſolution from the *Body*, makes againſt *me*. As if I had ever queſtioned that *ſurvival*, even in the *Souls* which might *Periſh* after the *general Judgment*! Even this *ſurvival* is ſufficient for the purpoſe of *Ruffinus* here, when all the *uſe* he makes of it, is, that every *Soul* may be united to the *Particles* of its *own Body*. That *Reaſon* is perfectly *uſeleſs* after the *expiration* of that great *Day*. But the Diſpute here moved by *Ruffinus*, is, not whether every *Individual Soul* ſhall have its *Body* then reſtored to it; but how, in ſuch a *confu-*

ſion and *mixture* of the *Particles* of *ſeveral Humane Bodies*, each *particular Soul* might be ſecured of having *nothing* mixt in this New Coalition, but what *Originally* belonged to it *before* its *ſeparation*. This the Reader will eaſily diſcern to be *another* Queſtion from that which is concerned in our *preſent* Diſpute. However here is nothing that can ſeem to *prove* our Author's Opinion a matter of *Faith* in the *Judgment* of the *Church* of that *Age*; or that *Ruffinus thought* it was ſo.

7. *The belief of* Life Eternal, *or of the* Life of the W. to come, *does not imply that Perſons* Invincibly Ignorant *of the Goſpel are included in one of the* Eternal States.

As little do thoſe *other* Ancient *Creeds* ſignifie to his deſign, which profeſs the belief of the *vita æterna*, the ζωὴ αἰώνιον, *the Life Eternal*; or the ζωὴ τοῦ μέλλοντος αἰῶνος, *the Life of the World to come*. Nor is the *difference* between theſe *two* Forms ſo conſiderable as my Adverſary conceives. *Eternal Life* in the *Creed* is taken from the *Scriptures*. And *there* it is taken for a State of *Rewards* and directly *oppoſed* to the State of Eternal *Puniſhments*. St. *Matth.* XXV. 46. as I have ſhewn in the former Part of this my *Preliminary Defence*. So *entring into Life* is likewiſe *oppoſed* to being *caſt into Hell Fire*. The *Puniſhment* of the *Wicked* is indeed deſcribed in the Scripture as *Eternal*. The *Fire* is called *Eternal*. Their

Worm

Worm is ſaid *never to Dy*, nor their *Fire* to be *quenched*. And the *Smoak* of their *Torment* is ſaid to *aſcend up for ever and ever*. And they are ſaid to *have no reſt Day nor Night*. Yet that *perpetuity* of their *Pain* is not in the ſtile of the *Holy Scriptures*, taken for a *Life*, but rather for a *Death*, a *ſecond Death*. And that by the *Principles* of the *Sacred Writers* there explained. So alſo *the World to come*, of which *Meſſiah* is the *Prince*, can be no other but that of *Heaven* which is to continue for *ever*, after he ſhall have *delivered* up his *Earthly Kingdom* to his *Father*. Thoſe Phraſes therefore cannot include *Hell*, whatever *Harmeno Pulus*, or ſuch later Authors may fancy. There was no *need* of inſerting *that* in *Creeds* till there were *Hereticks* among *Chriſtians* that *denyed* it. But why ſhould he inſiſt on *theſe Articles* againſt *me* if he would not *Slander* me to the Reader as if I *denyed* them? He knows very well, that our Diſpute is not concerning the *Truth* of *either* of theſe *States*, but whether every *Individual* Perſon be concerned in *one* of them? Which, whether it be ſo, or no, is not ſufficiently decided by *either* of theſe *Forms*, nor both *together*. Nor is the *Article* of the *Reſurrection* expreſſed in *theſe* Forms, expreſs'd

in ſo *ample* Terms as muſt neceſſarily include all *particular Men.*

8. *The words of the A-*thanaſian Creed *cannot in-clude* Infants *nor* Idiots. *Not accord ing to the Opinion of thoſe who are for a* Limbus Infantum *Yt all may have the Goſpel Preached to them in* Hades, *if Godpleaſes*

The laſt *Creed* therefore, and that which he reckons on with the greateſt Confidence, is that which bears the Name of the great St. *Athanaſius.* And the *words* he urges, as they are uſed by our *Church*, are theſe: *At whoſe coming All Men ſhall riſe again with their Bodies, and ſhall give an account of their own works. And they that have done good, ſhall go into Life Everlaſting: And they that have done evil, into Everlaſting Fire.* Here *All* are ſaid expreſly to be *raiſed again with their Bodies.* And he conceives it to be the *ſame All* that are here ſuppoſed to be neceſſarily concerned in *one* of the two *final Sentences.* This I take to be the utmoſt *force* of his Argument. The *Latitude* of the *Univerſal* Particle he explains by a paſſage of *Tertullian*: *Omnis generis, omnis ordinis, omnis conditionis, omnis dignitatis, omnis ætatis. de vel Virg. c.* 8. 'Of every kind, of every rank, 'of every ſtate, of every dignity, of 'every Age. As if this *Explication* of this *Univerſal* Particle in St. *Paul* muſt be applicable to the pretended *Athanaſian Creed*! Had it been ſo, his *Cauſe* would *loſe* by it. For this plainly relates only to the *genera ſingulorum*, not

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to the *ſinguli generum*. But theſe *words* of the *Creed* cannot be underſtood even in ſuch a *Latitude*. Even thoſe whole *ſorts* of *Mankind* who have no *works* to account for *cannot* be concerned in the *general Judgment* by the *uttermoſt* extent of the forementioned *words* of *this Creed*. Particularly, not *Infants* nor *Idiots*. What made him leave out the laſt words, *omnis ætatis*, in his *Engliſh Tranſlation* of the words of *Tertullian*? I will not impute it to his *Conſciouſneſs* that *Infants* could *not* be comprehended in the *words* of this *Creed*. I rather aſcribe it to the *Mercurialneſs* of his *Temper* which would not ſuffer him to Note every thing that made *againſt* him, nor to *Repeat* every thing in his *Tranſlation* which had been mentioned in his *Original*. I might have given another Inſtance, *p.* 108. where the words of St. *Juſtin Martyr*, ἐς ἀν, are by him Tranſlated as if they had been ἐι ἀν, by which he evades the acknowledgment of St. *Juſtin*, that ſuch Souls might poſſibly not always *be*, nor be always *Puniſhed*. Yet without any pretence of different *Reading*, nor of any *Reaſon* in the deſign of the Holy Father that *required* it. Yet I know not one ſingle Inſtance like thoſe pretended by him againſt *me*, for his ſo frequent Re-

proaches of *wilful Falſifications*, if I could have found in my Heart, even upon *Provocation*, to imitate what I diſlike in *him*. However theſe exceptions of *Fools* and *Infants* are ſufficient to ſhew that all *Humane Individuals* could never have been *deſigned* by the *Author* of this *Creed*, nor by the *Churches* that uſe it, when we conſider that the *Reaſon* here given for the *Reſurrection* of *Humane Bodies*, and their concern in the *final Sentences* does not *reach the Caſes of two* ſo conſiderable *Claſſes* of *Humane Souls*, as much intitled to *Immortality*, if it be taken for a neceſſary Conſequence of *Humane Nature*, as any of thoſe who ſhall undoubtedly have their *Bodies* then reſtored to them, and be *actually* adjudged to the *final Sentences* of that dread Tribunal. Why therefore might not *other* Exceptions of whole Caſes be ſuppoſed, though no more expreſly taken Notice of than *theſe* are? Why may not *ſuch* eſpecially who have the like *peculiarity* of *Caſe* Pleadable for their *exemption* from the *Rules* of the *general Judgment* with *Idiots* and *Infants*? Theſe are *exempted* becauſe they are incapable of any *Laws*. Why not they alſo who are to be Tryed by *another Law*, not a *written* revealed Law in *Tables* of *Stone*, but

but the *unwritten* one, or no otherwiſe written than in the *Fleſhly Tables* of their *Hearts*, as the Apoſtle himſelf informs us? Why not they alſo, who are uncapable of either *Honouring* or *Affronting* Chriſt in his *Members*, which are expreſly mentioned in the *Forms* of proceeding in the laſt *Judgment* Recorded in the *Revelations* of the *New Teſtament*; as thoſe *Revelations* of the *Judge* himſelf are the only *means* by which we can poſſibly *know* how he will be pleaſed to *proceed* in his own *Judgment*? Why not they, whoſe *Caſe* is deſcribed by the Apoſtle himſelf as a *Periſhing* in *oppoſition* to the Caſe of them who are to be *judged*? Why not they, who neither ever *were*, or were *capable* of being, *Members* of the *Church*, that they might thereby become obnoxious to Her *Diſcipline*; and whoſe *Precedents* are not *Pleadable* by any who *are*, or *ſhall* be, *Members*? Why not they, whom the *Church* is not *obliged*, by any *publick Intereſt* of *Souls*, to mention in Her *Creeds*, or to give Her *Judgment* concerning their future final State? All ends of *Eccleſiaſtical Diſcipline* are ſufficiently ſecured, if all who *are*, or *ſhall*, or *may*, be *Members* of the *Church's Communion*, if they pleaſe, ſhall have their *Bodies* raiſed, in order

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to the qualifying them for one of the two *Eternal States*. This will oblige them to chooſe Eternal *Happineſs* under Pain, if they will not chooſe it, of incurring Eternal *Miſery*. I know no reaſon to believe that *Vigilius*, or whoever was the Author of this *Latin Creed*, againſt *Hereſies*, unknown to S. *Athanaſius*, and it ſelf unknown to the *Greek Church*, of which he was a Famous *Member*, did intend more. Yet, though he had, I know no reaſon to believe that the *Churches* which uſe it *now*, ſhould intend a *greater* Latitude than was neceſſary for Her own *Diſcipline*. How much ſoever our Adverſaries *Opinion* may have prevailed in the *later* moſt degenerate Ages, moſt *remote* from our *Chriſtian Originals*; yet I am Confident our Adverſaries themſelves will never be able to prove it *Univerſally* received as *more* than a prevailing Opinion; not as a *Fundamental*, or as a matter of *Faith*. Let them, who think otherwiſe, name, if they they can, the *Hereſie* condemned by the unanimous *conſent* of the *Eaſtern* and *Weſtern Churches*, even in *later* Ages, that *obliged* the *Church* to mean more, than I have now deſcribed, to make her Condemning Sentence *effectual*. Let them

Queſnel. *Diſs.* XIV *ad Ed. Op. Leon. Magn. n.* 12. Marc. Epheſ. *apud* Sgurophilum *Hiſtor. Concil Florentia.* Sect. VI. c. 6. *Edit. a Cl.* Creightmo.

them, if they can, produce the *Hereſies*, that obliged, even the *Weſtern-Church*, to ſpeak *particularly* to the *Caſes* concerned in my *Hypotheſis*, and to Condemn them as *Heretical*. That is, to the Caſes of *Infants* Dying *unbaptized*, of *Infidels Invincibly Ignorant* of their *Obligation* to be *Baptized*, and to *believe* the *Goſpel*; of thoſe particularly who *lived* between *Adam* and *Moſes*, and of *Idiots*. It is certain that the *Athanaſian Creed* could not have been ſo *underſtood* by the *Latin Churches* which were the only *Churches* that *generally* received this *Creed*. They could not believe that every *Individual Man* was concerned in one of the *two* final Sentences, of *Life Everlaſting* or *Everlaſting Fire*. Had they done ſo, the *milder* Opinion for *Infants* could never have prevailed ſo *Univerſally*, as it did, in theſe *Latin Churches* which adjudged them, though *unbaptized*, to a *Limbus*, not to *Everlaſting Fire*. Nor would St. *Auguſtine* for thinking *otherwiſe*, have been reputed the *harſh Father* of *Infants*, if his Opinion had not, *then* at leaſt, been taken for *ſingular*, when this Doctrine of *Limbus Infantum* was ſo *Univerſally* received. Thence it appeared that even thoſe *Conciliary*

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and *Papal* definitions for *two* only *future* States wherein *all Mankind* ſhould be concerned, were not *then* received, for deciſions of *Faith*. Nor have they *ſince* been received in the ſame *Weſtern Churches*, notwithſtanding the vigorous endeavours of the *Popiſh* Titular *Archbiſhop* of *Tuam*. He *once cannot* prove them *Catholick*, in a Diſcourſe profeſſedly publiſhed by him on that Subject. Plainly therefore it *could* not be the *Senſe* of theſe *Weſtern Churches* which received the *Athanaſian Creed* ſince the time of St. *Auguſtine*, that every *Individual Man* muſt neceſſarily be adjudged to *one* of theſe *two* States, of *Life Everlaſting*, or *Everlaſting Fire*, which are the *only* States acknowledged in our preſent *Athanaſian Creed*. And, by the *Reaſoning* now mentioned in favour of my Adverſary, it cannot be taken for the *deciſive Senſe* of the *ſame Churches*, that every *Individual Man* ſhall have his *Body* raiſed, if the ſame *Univerſal* Particle which is joyned, in this *Creed*, with the *Men* who are to have their *Bodies raiſed*, be referred alſo to the *following* words relating to the *two* future States; and if it be, in *both* Caſes, underſtood in the ſame *Latitude*. Thence it muſt neceſſarily follow,

low, that, if all *Individual Men*, cannot (by the *Judgment* of even thoſe *Weſtern Churches*, which have taken up, and ſtill continue, the *uſe* of this *Creed*) be thought neceſſarily allotted to *one* of the *two* future States here acknowledged; Then, I ſay, it will neceſſarily follow, by this *Reaſoning*, that neither can they be neceſſarily thought concerned in the words *before*, wherein the ſame *number* of *Men* are owned to have a Title to the *Reſurrection* of their *own Bodies*. Thus it appears that not one of his *Creeds*, either *Ancient* or *Modern*, is decretory againſt that very Opinion, which I only *intimated* on another occaſion Problematically, yet *favouring*, at the ſame time, by the Current of my *Reaſonings*, the ſame Opinion he would have me own. This might have ſaved him the pains of theſe Collections, if he had been as willing to *Abſolve*, as he has appeared to be to *Accuſe* and *Cenſure* me. Yet, if the latter part of the *Hypotheſis* advanced by me may take place, every thing may be as my Adverſaries themſelves deſire they ſhould be. That is, on ſuppoſition that they, who *never* heard of the *Goſpel* in this *Life*, may have it *Preached* to them in *Hades*, and

may there be admitted to *Baptiſm*, and to the *Profeſſion* expected from Perſons to be *Baptized*, whereby they are to *declare* for *Chriſt*, and to *renounce* his Adverſary the *Devil*. This will *qualifie* the compliers for the *Rewards* of *Heaven*, and expoſe thoſe, who ſhall prove Refractory, to a juſt Sentence of *partaking* in the *Fire prepared for the Devil and his Angels*, whoſe *Party* they have preferred before their *Duty* to their indulgent *Redeemer*. God may admit as *many* as he *pleaſes*, and *all* (if he pleaſes) to this *Option*. Then the only remaining Queſtion will be, whether he *has* been pleaſed to admit *any* to this Favour, and *how many*? And the only difficulty will be to *anſwer* thoſe *Texts* which ſeem to imply that all ſhall *not* be ſo admitted. That God has allowed *this* Favour to *ſome*, I have proved from *Authorities* of even the *Apoſtolical Age*; the *meaneſt* of them more conſiderable than any *Reaſoning* from the *Scripture* at this *diſtance*. And it certainly *deſerves* their *Conſideration*, not their *Contempt*. But, whether they ſucceed in this, or not; I can however agree with them if they can *anſwer* the *Texts* produced by *me* for proving, on the contrary, that *all* are *not*,

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in *Fact*, ſo admitted. When they ſhall have proved that *none* are *excluded*, I ſhall *then* be obliged, in *Conſequence* of my own *Conceſſions*, to own, that every *Individual Man* ſhall have his *Body raiſed*, and ſhall withal be *entitled to one* of the final *Sentences* of the *general Judgment*.

9. *My Adverſary Charges me* Falſly *with the* Opinion *of the* Arabians *Confuted by* Origen.

The next *Hereſie* is a manifeſt miſtake of my Accuſer. It relates to the *Hereſie* condemned in the Council mentioned by *Euſebius*, *Eccl. Hiſt.* VI. 37. as maintained by the *Arabians*. He pretends that I *paſs over the deciſion then given by the Church*. That is *not* true. I have expreſly *mentioned* it, and with all the *Approbation* himſelf can deſire, and *diſlike* of the *Hereſie* there *condemned*, though not in the *Epiſtolary Diſcourſe*, yet in the *Præmonition*, §. 4. And I produced it with a deſign againſt Dr. *Coward* and Mr. *Layton*, who maintained that very *ſame Opinion* that was then *condemned* in the *Arabians*. How then has he the Confidence to produce it againſt me? What that *Hereſie* was *Euſebius* thus deſcribes, Ἔλεγον τὴν ἀνθρωπείαν ψυχὴν πως μὲν, καὶ τὴν ἐνεσῶτα καιρὸν, ἅμα τῷ πλούτῳ συναποθνήσκειν τοῖς σώμασι καὶ συνδιαφθείρεσθαι· αὖθις δ' ποτὲ καὶ τὴν ἀναστάσεως καιρὸν σὺν αὐτοῖς ἀναβιώσεσθαι.

ἀναβιώσεσθαι. *They asserted that the Humane Soul, at the time of the Decease, Dies together with the Bodies, and is destroyed with them; yet that it shall at length revive again with them at the time of the Resurrection.* His own *Translation* though *looser*, agrees with *mine* in all things of Principal *Importance* in this Dispute. He sees very well, and owns, in this very place, that I do *not* agree with the Opinion here *Condemned* in the *Arabians*; that I neither believe *all Humane Souls* to *Dy*, nor believe *any* to Perish *before* the *general Resurrection*. Though he had forgot it in the *Præmonition*, he could hardly miss it in several passages in the *Epistolary Discourse* it self: in the Case of *Tatian* and *Arnobius* and *Lactantius*, and where I have *expressly* declared that, for all that *hear* of the *Gospel*. I allowed no *Death* at all, but believed them as *perpetual* as himself does, from their *separation* from their *Bodies* to all *Eternity*. How then has he the Confidence to Charge *me* with that *Heresie* which he *himself* knows I have *Condemned* in so many others. How can he plead that same Council as *decretory* against *me* which I have quoted as *decretory* against that very *Opinion* which he is so desirous

deſirous that the Reader ſhould take for *mine?* But he pretends that all that was *miſchievous* in the *Opinion* here condemned was the *Principle*, that the *Soul* is *Naturally Mortal*. This I am ſure is more than he can *prove* from the now recited *words* of *Euſebius*, who is the *Original* to all that are now *extant* who have any thing concerning that *Synod*, or that *Hereſie*. Natural Mortality *alone*, which can infer no *actual Mortality* for the Encouragement of thoſe who are concerned to *wiſh* for it, is a meer *Speculation*, and no way *miſchievous* for making *ill* Men to *Hope* for any kind of *Impunity* for their wicked *Practices*. But the *Death* of *Souls* here *condemned* ſecures them *really* from *Puniſhment*, at leaſt, for the *ſpace* between *Death* and the *Reſurrection*. This is the real *Miſchief* of that *Hereſie* which I condemn as heartily as himſelf. That I was reſerved in inſiſting on the Authority of *Origen* in this Debate, I can aſſure my Accuſer that it was without any deſign againſt this *Council* and its *Cenſure*, and *Origen's concern* in the *Cenſure* of theſe *Arabians*. But I rather choſe to urge the *Authority* of the *Council* it ſelf than that of *Origen*, any otherwiſe than as *ſeconded* by that *Council*. My *reaſon* was, becauſe of the

great Disputes that after rose concerning the *Orthodoxy* of *Origen*. If my Adversary know nothing of it, he may find the *Heterodoxies* charged on *Origen* collected to his Hand in the *Origeniana* of the Learned *Huetus*. Particularly his *Heterodoxies* concerning the *Soul*, L. II. *Quæst.* VI. Had I been less wary, he might have insulted me with the Name of *Origen*, as he has done with those of *Tatian* and *Arnobius*, though I am not *Conscious* of any *want* of *Caution*, even in regard of *them*. Yet how can he Charge me with favouring what was *condemned* by the *Council* for preferring the *Authority* of the *Council* it self before *him*?

10. *His Charge from the* Articles *of the* Church *of* England *in* Edw. VI. *time answered.*

This *Heresie* therefore is wholly grounded on his own *mistake*. As little am I concerned for the Opinion of *Pomponatius*, and its *Condemnation* in the *Council* of *Lateran*, under the *Pope* who *Condemned* the *Reformation*, if that must needs be urged as an *Authority* among *Protestants*. For my part, I neither like the *Opinion*, nor the *Man*, how *late* soever, or how otherwise *incompetent*, the *Authority* were by which he was *Condemned*. Nor am I concerned to enquire into the Scheme of *Averroes*, nor the *Censure* of the Bishop of *Paris*.

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My Enquiry was into the Senſe of *Primitive Antiquity*, as the Standard of all *Modern Deciſions*. To this I deſire to *confine* our preſent *Diſputes*. It is Notorious what *uſeleſs determinations* of *Authority* were *then* made when they were unacquainted with the beſt *Primitive Monuments*, and when *Peripatetick* Philoſophy derived from the *Arabians*, was taken for the *Rule* of their *Reaſonings* in *Divinity*, and when *forced Writings* and *Legendary Miracles* were *more* regarded than *better* grounded *Reaſonings*. As little to his purpoſe is the *obſolete Article* of our *Church* of *England* in the Days of K. *Edward* VI. againſt the *Pſychopannychia* of the *Anabaptiſts*. This is a *Slander* of the *ſame* kind with his other of the Council againſt the *Arabians*, to intimate to the Reader what he can never *prove*, what he knows I have often *denyed*, that my *Opinion* was the ſame that was condemned in the *Arabians*. So he would fain imply, and have it believed without proof, that the Antiquated *Article* of our Church of *England* makes againſt me, condemning the *Pſychopannychia* of the *Anabaptiſts*, which is indeed the ſame Error with that of the *Arabians*, whereas I have as expreſly declared my diſlike of the *Pſy-*

-*chopannychia* as of the *Hereſie* of the *Arabians*, in my *Præmonition*. If he will do any thing to the purpoſe, he muſt *prove*, as well as ſay, that the Doctrine of *Natural Mortality* as reconciled with *actual Immortality* in *all* who are concerned in the *Diſcipline* of the *Goſpel*, was concerned in either Caſe. It is ſtrange that an *Accuſer* ſhould expect from *any* Reader that his Allegations ſhould be believed *without* proof. But it is ſtranger yet that an *Invader* of his Brothers *Reputation* ſhould *reckon* upon it, that the *generality* of his *Readers* will ſhew themſelves ſo manifeſtly *partial*. The other *Article* of our *Church* in 1552, is this, *That (as Scripture doth manifeſtly teſtify) to all that be Dead, their own Bodies, Fleſh and Bone ſhall be reſtored.* The *deſign* is the ſame with that before obſerved in *Ruffinus* on the *Creed*, that notwithſtanding the *Confuſion* of *Particles*, belonging to ſeveral Humane *Bodies* by the ſeveral *Revolutions* of this World, yet all belonging to the ſame *Body* ſhall *meet* together, and be *reſtored* to the *Souls* which were the *Proprietors* of them at the *general Reſurrection*. So the meaning will be, that the *Bodies* then to be *reſtored* to *Souls*, ſhall conſiſt of no other *Particle* but thoſe which *formerly*

merly belonged to the ſeveral *Souls* reſpectively, without any *mixture* of *Particles* belonging to the *Bodies* of other *Souls*. But thence it does not follow that every *Individual Soul* muſt have any *Body* at all. But he conceals the following words, which plainly ſhew, that the *Reaſoning* here uſed does *not* oblige us to believe that every *particular Soul* ſhall have any *Body* reſtored to it, though none which *ſhall* have *Bodies* ſhall have any *beſides* their *own*. The words are theſe, *That the whole Man may, according to his works, have either Reward or Puniſhment, as he hath lived Vertuouſly or Wickedly.* This cannot concern *Infants unbaptized*, and *Idiots*. The former words alſo ſhew that the *deſign* of the *Church* in this *Article*, was only to aſſert the *Article* of the *Reſurrection* of the *Body* in *general* againſt thoſe who *deny* it in *general*, on pretence of thoſe who confined the *Reſurrection* to the *Soul*, repreſented in the *Symbolical Reſurrection* in *Baptiſm*. So thoſe mentioned by the Apoſtle, 2 Tim. IV. 8. The *deſign* therefore of this *Article* was only to ſhew that the *Myſtical Reſurrection* profeſſed in the *Water Baptiſm* was not ſo to be underſtood as to *ſuperſede* the *Reſurrection* of the *Body* prefigu-

red and premiſed by it, as thoſe *Heretics* ſuppoſed. That is plainly the importance of thoſe *firſt* words of this Article; *The Reſurrection of the Dead is not, as yet brought to paſs; as though it only belonged to the Soul, which by the Grace of Chriſt is raiſed from the Death of Sin; but is to be looked for at the laſt Day*, which *Reaſoning* aſſerts only the *Fact*, that the *Myſtical Reſurrection* is to be no *Impediment* to the *Reſurrection* of the *Bodies* alſo of thoſe who had been formerly *Baptized*. But it does not prove what *Number* ſhall have their *Bodies* raiſed. But, as the *occaſion* of this *Article* is taken from the wrong *Interpretation* of the *Myſtical Reſurrection* of the *Soul* in *Baptiſm*; the *Conſequences* of it, cannot, in *Reaſon*, be extended beyond the *Number* of thoſe who *have* been *Baptized* with the *Water Baptiſm*, or *might* have been ſo. Thus I perfectly agree with the *deſign* of the *Church* when She *impoſed* theſe *Articles!* Yet I am not *now* obliged to do ſo ſince She has *forborn* that *Impoſition*. No more than we are *now* in *England* obliged by the *Articles* of *Lambeth*; nor than we are in *Ireland*, by the *Articles* of the *Church* of *Ireland* tranſcribed from thoſe of *Lambeth*, ſince the *diſcontinuance* of the *impoſition*

poſition of both of them. Yet even our *Church* could not take them for *Articles* of *Faith*, otherwiſe She would never have *Repealed* them. What She took for ſuch ſhould be taken from Her *Creeds*; or proved to be ſuch, in Her *Opinion*, by their being *Fundamental* to Her *Spiritual Conſtitution*. Theſe things, though *later*, I have particularly anſwered, in reſpect to our Old *Mother*, the *True Church of England*.

II. *His Charging me with* Hereſie *for* confining *Remiſſion of* Sins *to the* Baptiſm *of the* true Communion *is* Heretical *in my* Accuſer.

For want of more *Hereſies* to Charge me with, he is now pleaſed to Charge me for holding *Catholick Doctrine*. Yet ſtill under the ſame imputation of *Hereſie* for doing ſo. He that can do ſo, can never want matter for odious and invidious *Accuſations*. This will make the Charge of *Hereſie* return on his *own* Head, and will oblige him to change his Office from that of a *Plantiff* to that of a *Defendant*. My confining the *Spirit* to the *true Peculium* he has the Confidence to Charge as *Heretical*. But how does he pretend to prove his Charge? From the *Doctrine* of the *Church*, from St. *Auguſtine's* time and *downwards*, allowing the *validity* of the *Baptiſm* of *Schiſmaticks* and *Hereticks* alſo who were *Orthodox* in the Doctrine of the *Trinity*. For my part, I confeſs, I believe the *Doctrine*

ctrine of St. *Cyprian* more agreeable to *Catholick Primitive Tradition* than that which has ſince obtained by the Authority of St. *Auguſtine*. Yet I am content, in this Caſe, to be determined by his own St. *Auguſtine*, and the *Conſent* of even that *later Church* which has allowed thoſe *Baptiſms*, purſuant to the *Principles* and *Reaſonings* of that Father. The *Water Baptiſm* indeed they did *allow*, ſo as not to Repeat it upon the *return* of *Proſelytes* to the *Church* from *other* Communions that were *Orthodox* in the Doctrine of the *Trinity*. But they did not allow Perſons ſo *Baptized* any of the *Myſtical Benefits* of their *Baptiſm*, till they ſhould *qualifie* themſelves for thoſe *Benefits* by their coming *over* to the *true Communion*, to which they thought thoſe *Benefits* as much *confined* as I do. That *Remiſſion of Sins* could not be expected *out* of the *true Communion*, Saint *Cyprian* proved from an *Article* of a *Creed* there uſed in the *African Church*, * *Credo Remiſſam peccatorum per Sanctam Eccleſiam Catholicam.* 'I believe the Forgive-'neſs of Sins by the Holy Catholick 'Church. Nor does St. *Auguſtine* contradict him in it. This may let my Adverſary ſee that *his Doctrine*, in this particular, was then *condemned* for *Hereſie*.

S. Cypr. *Ep.* LXX. *ad Fanna.* & *Ep.* LXXVI. *ad Magn. pro num. Pamelij.*

And

And that by his own Topick of *Creeds* profeſſed in that Age, and *required* from all Perſons on their admiſſion to *Baptiſm*. Nay *more*, by the *Conſent* of the *Catholick Church* in the earlier Age of S. *Cyprian*, as well as in the *lower* one of St. *Auguſtine*. And that this was underſtood ſo as to allow of *no* Remiſſibility of *Sins* but by the *Church*. Thence St. *Cyprian* Reaſons to prove the *neceſſity* of the *Eccleſiaſtical Baptiſm* in order to Mens being *intitled* to *Remiſſion*, upon whatſoever *Moral Qualifications*, if that Baptiſm could be had. Thence St. *Auguſtine* alſo inſiſts on the neceſſity of *coming* into the *true Communion* to *qualifie* the *Proſelytes* for *actually* receiving that *Remiſſion* to which their *former Baptiſm* had *intitled* them. He only differed from St. *Cyprian* in this, that the *bare Act* of the *Church* in *receiving* them into her *Communion* put them in *Poſſeſſion* of that *Pardon* to which their *Baptiſm* out of the Church had intitled them before. Both Parties therefore of the *whole Catholick Church* of *both* the *Ages* of theſe Bleſſed Saints, were *agreed* in *confining* this *Hope* and *Priviledge* of *Chriſtianity* to a *Party*, if indeed the true *Orthodox Communion* muſt needs be taken for a *Party*. And they were agreed in it as a *Fundamental* of the *Diſ-*

cipline

cipline of those *Times* obliging *all* Men to *be*, and *continue*, in the *true Communion*. What can be farther requisite for making the *Belief* of it a matter of *Faith*, and the *denyal* of it properly *Heresie*?

12. *It is also* Heresie, *by* Catholick Principles, *for* him *to allow that the* Holy Ghost *can be* given *by the* Baptisms *of* separate Communions.

But for the *Baptism* of the *Spirit* both of them believed a *new Act* of the *true Church* necessary even for conveying a *Right* to it, and *distinct* from that of the *Water Baptism* which *Proselytes* had received in *separate Communions*. That is, of the *Imposition* of the *Hands* of the *Catholick Bishop* who received them. This even *Stephen* thought *necessary* in the time of S. *Cyprian* in the *first* Dispute raised concerning that *Question*. And this even S. *Augustine* also thought necessary for the conveyance of the *Baptismal Spirit*. I have proved in my *Epistolary Discourse*, that the *Spirit* was given by *another Symbol* than that of *Water*, that is, of *Unction* as well as by *Imposition of Hands*. I have also proved that the *Minister* of the *Water Baptism* was generally of an *inferior* Order, and that the giving of the *Spirit* was reserved for the *Supream* Order, such as that was of the *Apostles* in the first and *Extraordinary Government* of the *Church*, and afterwards of the *Bishops* as the *Successors* of the *Apostles* in all those *parts*

of

of the *Apoſtolical Office* which were by God deſigned to be *Ordinary* and *Perpetual*. As therefore they, who have *not* the *Spirit* of *Chriſt*, are *none* of *his*; ſo theſe Holy Fathers *reaſon* that they cannot be ſuppoſed to *have* this *Baptiſmal Spirit* without which they cannot enter into *Heaven* the Seat of *Immortality*, unleſs they *thus* receive it from the *Biſhops* as the *Ordinary* conveyances of it ſince the *Apoſtles*. This thing *receiving* the *Spirit* is *Fundamentally* neceſſary to our being made *one Spirit* with *Chriſt*, without which our being made *one Body* with *Chriſt* in the *Water Baptiſm* would be inſignificant. The *Myſtical Unity* is ſtill, in the Scriptures, aſcribed to the *Spirit*, upon which all the other *Hopes* and *Priviledges* of our *Chriſtianity* are *Fundamentally* grounded. So is the κοινωνία alſo, that κοινωνία, or *Communion* which St. *John* ſpeaks of as only attainable by the *viſible Communion* of the *Church* of *his time*, and in the *Reaſoning* of his whole *Epiſtle*, ſuppoſes all who were *out* of that *viſible Communion*, deſtitute of all the *Life* and *Light* and *Truth* which he reckons as the *Myſtical Benefits* of the *Myſtical* κοινωνία, with the Father and the *Son*. If this be *not*, I know not what he *can* call *Fundamental* to the

Church

Church as a *Body* and *Communion*, and to all the *Diſcipline* practiced in it in thoſe *Beſt* and *Pureſt* Ages. This Title to the *Spirit* was *Fundamental* to all the *Hopes* of the *other Beneſits* attainable by the *Members* of the *Church* no otherwiſe than by their being *Members* of that *Body*, as this *Spiritual* Intereſt of all *particular Members* to *enter*, and to *continue* in; that ſame *Body* was alſo *Fundamental* to the *Conſtitution* of the *Body* it ſelf, and to the *Duty* following thereupon to *ſubmit* to the *Perſons*, and to *acquieſce* in the *determinations* of the *Governours* of that ſame *Body*. The *confinement* therefore of theſe *Priviledges* to a certain *Party* of Mankind, in *oppoſition* to all *others*, is a Doctrine *Fundamental* to the *Conſtitution* of the *Church*. Nor can it therefore be expoſed and inſulted without the Charge of *Hereſie*.

13. *So it is alſo for him to deny the Ratification of Church Sentences on* Earth *by the* Archetypal Church *in* Heaven.

Of the *ſame Nature* alſo is the Doctrine of the *Correſpondence* between the *Archetypal Church* and the *Ectypal* on *Earth*. On this depends the whole *Authority* of our *Earthly Churches* in a State of *Perſecution* for which it was particularly fitted by our Saviour, that their *binding* and *looſing on Earth*, ſhall be ratified in *Heaven*. Without this there can be no Obligation in *Conſcience* to *Obey* the

the *determinations* of our *Eccleſiaſtical Governours* where there is no external *Force* to *compel* us to it. Without a *general Preſumption* for this *Heavenly Ratification*, concerned Subjects will be at *perpetual* Liberty to *Diſpute* their Superiors Commands on pretence of *Error* of the *Keys*, if the *Obligation* of thoſe Commands on the Subjects *Conſciences* muſt perpetually depend on the *Merit* of the *Cauſe* it ſelf, and on the *actual certainty* that our *Superiors* are not *miſtaken* in their *determinations*. This therefore muſt be *Fundamental* to all the *Authority* of our *Spiritual Society* as it can pretend to oblige *Conſcience*, and when it can pretend to no other Obligation but that of the *Conſcience*. And it muſt be of ſo much more *deſtructive conſequence* to the *Church* than any other particular *Hereſie* to deny it, as that which *deſtroys* the *Body* it ſelf muſt needs be of more *ruinous Conſequence* to it than that which only violates ſome *particular Laws* of that ſame *Body*. And, if he will needs have a particular *Article* of a *Creed* for it, I might inſiſt on this as the moſt Native meaning of the *Article* concerning the *Communion of Saints*. The *former* Article concerned the *Catholick Church* as an *Object* of our *Faith*, not of our

our *Sight*. That is moſt properly intelligible of the *Church* in *Heaven*, which is the Notion of that word in *Ignatius*, the firſt *Chriſtian* Author, that we know of, that uſed that Form of Speech of calling a *Church Catholick*. Nothing therefore could be more appoſite than to add the *Commerce* between that *Church* and *ours* on *Earth* in the *next Article* concerning the *Communion* of *Saints*. Meaning the *Communication* between the *Saints* in *Heaven* and the *Saints* on *Earth*, in order to the *Ratification* in *Heaven* of *Judicial Sentences* pronounced on *Earth* by our *Eccleſiaſtical Governours*. The word *Church* ſignifies the Legal *Aſſemblies* of *Citizens* for the *ends* of *Government* over their *own Members*. And κοινωνοὶ properly ſignifies the participation of *City Priviledges*. And the *Scripture* it ſelf alludes to this very *Notion* of the κοινωνία between the *Saints above* and the *Saints below* as *fellow Members* of the ſame *City*. Thence we are called συγκοινωνοὶ and σύσσωμοι and συμπολῖται, partakers of the ſame *Communion*, of the ſame *Body*, and *fellow Citizens* of the ſame *Jeruſalem* above *which is the Mother of us all*. Though our *Holineſs* in this *Life* being very imperfect, yet the common Appellation of the *Members* of the

True

True Communion is that of *Saints*, as the *Peculium* is ſtiled a *Holy People*. And the ſame Appellation of *Saints*, as it is more juſtly, ſo it is frequently aſcribed to the *Members* of the *Church Triumphant*, the *Angels* and the *Souls* of our Holy *Anceſtors*. What then can be more for the *Intereſt* of the *Publick Authority* of the *Church*, than for every *Member* of the *Body* to *own* and *profeſs*, in the *Symbol* of his *Chriſtianity*, that, in every *exerciſe* of *Eccleſiaſtical Authority* on *Earth*, there is a Concurrence of *both* Judicatories, that of the *Celeſtial* in *Heaven* as well as of that to which the concerned Member *belongs* reſpectively? And how can the *Inſulters* of theſe *Doctrines* as *Heretical*, avoid the Charge of *Hereſie* themſelves, as *ruining* the *Fundamentals* profeſſed in the *Creed*, and manifeſtly ſuppoſed in every *exerciſe* of *Eccleſiaſtical Diſcipline*?

14. *For the* Governours *of his* own *Communion to* Second *him in* Condemning *theſe Catholick Doctrines as* Heretical

It is wonderful to ſee how far theſe Men's *Rage* has tranſported them in purſuing a *Flea*, and in trampling on a *Worm*. And that for no other reaſon, but for doing what themſelves *ought all* to have done, if they had indeed that *Zeal* for the *Church* of *England* to which they ſo mightily pretend for *adhering* to our invalidly deprived *Fathers*, and for *aſſerting*

would be to overthrow *their own* Authority *in regard to Conſcience*

aſſerting Rights for which they are more concerned, as *Clergy-Men*, than I am as a *Lay-Man*. They Traduce me as a Favourer of *Impiety* by falſe Charges of Doctrines never owned by me, nor ever *proved* from any words of mine by themſelves. They Charge me with *Hereſies* expreſly *condemned by* me. And, rather than *want* Objections, they joyn with their *own Schiſmaticks* againſt me, in Traducing Doctrines *Fundamental* to all *Eccleſiaſtical Authority*, under the odious Name of *Hereſies*. This is very *bold* indeed. Yet it is ſhort of what they have aſſerted. They have *appealed* to the *Governours* of the *preſent Church*, from whoſe *Communion* we are *unwillingly* obliged to abſtain at preſent, for a *Condemnatory* Sentence to be pronounced againſt thoſe *Doctrines* ſo *Fundamental* to all *Eccleſiaſtical Authority*, on account of *Conſcience*, as *Heretical*. With what *proſpect* of *Succeſs?* Can they *expect* that an *Eccleſiaſtical Authority* can give *Sentence* againſt Doctrines *Fundamentally* neceſſary to the ſupport of that ſame *Authority* by which they would have them *condemned?* Can they *expect* that they muſt *oblige* all *Subjects* to *condemn* them alſo, as they are, in Duty, *obliged* to do, if they believe them *Heritical?*

Can

Can they *expect* that they muſt *impoſe* theſe *Condemnatory Sentences* as *Conditions* of *Communion* on all their particular *Communicants*, which when they have done, muſt utterly *ruin* all *Obligations* of *Conſcience* to even their own *Communion*? What *Obediente* could ſuch ill adviſed *Governours* (if any ſuch could be found) *expect* to ſuch *Authoritative Determinations*, which muſt *ruin* all *Obligations* in *Conſcience* to *Obedience*? All the *Coercion* Spiritual Governours can pretend to, is to exclude Refractory Perſons from their *Communion*. But who will *value* their *Communion* if he may hope for *Pardon* of his *Sins*, and the *Holy Spirit*, and all the *Benefits* and *Priviledges* of *Myſtical Communion*, out of that ſame Communion? If he believes it *Hereſie* to *doubt* of his *Salvation* without it, on the ſame *Terms* without which he could *not* expect *Salvation* in it? What *Coercion* could ſuch *Authority* pretend to *reſtrain* him from any thing to which he is *inclined*, or to *oblige* him to do any thing *unwillingly*, which are the only Caſes wherein Men ſhew that their Compliance is indeed a *deference* to *Authority*? This would oblige *us* who *differ* from them at preſent,

ſent, never to *Communicate* with them more, if the Guilt of *Hereſie* were *ſuperaded* to the Guilt of the *preſent Schiſm*; and that *Hereſie* ſhould be *impoſed* as a *Condition* of their *Communion*. How can any *Authority* expect that *Obedience*, which cannot be paid but on *Principles deſtructive* of *all Authority*, and conſequently of *that* very *Authority* alſo which *expects* it? How much better would this Gentleman *Reaſon*, if he would conſider things with the *Sedateneſs* becoming him as a *Chriſtian*, and a *Clergy-Man*? He would then eaſily diſtinguiſh between the *Principles* themſelves, and the *Error* he may poſſibly think us Guilty of in the *Application* of them.

15. *He does not ſeem to* underſtand *either Schiſms or Hereſies of the* Novatians *or the* Donatiſts. *In neither of which are we any ways concerned.*

In his Charges of *Novatianiſm* and *Donatiſm* to *us*, he ſeems *not* to *underſtand* the true *State* of the *Schiſms* or *Hereſies* with which he is pleaſed to Charge us. The *Schiſm* conſiſts in the Erection of the *oppoſite Altars*. This was none of our Caſe. We *adhered* to our own *Cornelius*'s and *Cæcilians*. His Fathers were the *Agreſſors* who ſet up the *Novatians* and *Majorinus*'s in oppoſition to them whom *themſelves* owned *formerly*, and *ought* ſtill to have owned,

owned, notwithſtanding the *Lay-Deprivations*, if they would have been *true* to thoſe *Principles* which are the only ones by which the *Church* can be enabled to *ſubſiſt* in a time of *Perſecution*. Much leſs *pretence* has he to Charge us with thoſe *Hereſies* which were Cenſured in the *Novatians* and *Donatiſts* by thoſe *Churches* that *condemned* them. We do not, with the *Novatians*, deny a *Reconciliation* of *Penitents*, for *Sins* committed after *Baptiſm*, nor their *admiſſion* to the *Eccleſiaſtical Sacraments*. Nor do we, with the *Donatiſts*, allow of *Perſonal Crimes* (proved or not proved) as a *Cauſe* ſufficient to *ſeparate* from the *Communion* of the *Biſhops* that are *Guilty* of them, as the *Donatiſts* did in the Caſe of *Cæcilian*, and *Felix* the *Ordainer* of *Cæcilian*. In vain therefore does he urge againſt us the *Declamatory* paſſages of *Optatus*, till he ſhall be pleaſed to *prove* our Caſe the *ſame* with the Caſe of *thoſe*, againſt whom *Optatus* was Diſputing.

16. *In his Tranſlation of a paſſage of* Optatus, *he wrongs the* Dona-

His next Paſſage out of *Optatus*, is, at once, an intimated *Slander* of *me*, and a *miſtake* of his Author. The words are, *Poſtremo, qualis eſt illa pars*

tists, *as well as* me, *in Charging us with denying a future Eternal State to any Communicants.*

Tractatus tui de Cælestibus nuptiis ubi spem amputans futurorum totum in præsenti tempore posuisti dicendo, a societate vestra projectum esse eum qui Janitores & Ministros fefellerit vestros, ut a Communione fidelium, foras, cum injuria mitteretur? 'Lastly, what is the design 'of that part of your Discourse con- 'cerning the Heavenly Marriage, 'wherein, cutting off the hope of fu- 'ture Enjoyments, you place all in 'what is enjoyed at present, on pre- 'tence, that he is utterly cast off, who 'has deceived your Porters and infe- 'rior Officers, that he may be reject- 'ed from the Communion of the Faith- 'ful with Affront. I have transcribed that passage more *fully*, and translated it as *near* as I could to the *design* of *Optatus*. My Adversary would fain intimate that I *reject* some, who offer themselves to *Church Communion* from all *hopes* of a *future State*; and that I am herein, like the *Donatists*, against whom this Father Disputes. The Slander against *me*, I Challenge him to *prove*, if he can. He knows very well that I doubt *not* of the *Eternal State* of *all* who are capable of *proffering* themselves to *Church Communion*, or of *re-*

fuſing it. But *where* will he find *any* that ever *Charged* the *Donatiſts* of ever *doubting* of a *future State* of any who had been *once* of their *Communion?* Herein he wrongs *them* as well as *me*. As far as I can judge, the Senſe of *Parmenian* was this, to ſpeak to the Caſe of thoſe who had received *Baptiſm* out of their *Communion*, but *ſurreptitiouſly* had been received to their *Communion* immediately *without* a *New Baptiſm*, which the *Donatiſts* expected from their *Proſelytes*. That is, by deceiving thoſe who had the Charge of the *Avenues* to the ſeparate *Apartments* appointed for the *Men* and *Women* in their *Eccleſiaſtical Aſſemblies*. Such there were at the *Doors* of both thoſe *Apartments*, who had the *Names* of all the *Communicants*, and were obliged to *admit* none but *Communicants* into that *part* of the *Church* which was *appropriated* to the *Faithful*, in oppoſition to the *Catechumens* and *Dæmoniacs* and *Penitents*, as appears in the *Conſtitutions* commonly called *Apoſtolical*. If therefore any *Proſelyte* to *Donatiſm*, had, by the *miſtake* of theſe *Porters*, been *ſurreptitiouſly* admitted into the *place* of the *Faithful*, and thereby, to the par-

 ticipation

ticipation of the *Euchariſt*, which was the *Miſſa Fidelium*, the *Office* of the *Faithful*; Theſe were the Perſons to whoſe Caſe *Parmenian* had been ſpeaking in the *place* alluded to by *Optatus*. Theſe were they whoſe *hopes* of *future Benefits*, (that might *otherwiſe* have been expected as *fruits* of their *Communion*, if it had been on the *Condition* intended of a *New Baptiſm* to *qualifie* them for that *Communion*) had been *cut off* by *Parmenian*. Reaſoning from the *Parable* of the *Gueſt* admitted to the *Marriage Feaſt* without a *Wedding Garment*; for *Baptiſm* was that which *Parmenian* took for the *Wedding Garment*; the *veſtis natans in aqua*, as it is afterwards called, the *Garment ſwimming in the Water*. As therefore the Perſon admitted to the *Marriage Feaſt* without the *Wedding Garment*, did, for a while, partake of the ſame *Entertainment* with the *Worthier Gueſts*; but was, at *length*, ejected with *diſgrace*, as ſoon as he was diſcovered; So *Parmenian* concluded, the Caſe would be with thoſe who ſhould, by the *miſtake* of thoſe who were entruſted with the *admiſſion* of them, gain a ſurreptitious *Donatiſtical Euchariſt* without a *previous Baptiſm* of the ſame *Communion*.

nion. They might indeed be reckoned as *Communicants* on *Earth.* This is the whole of what was enjoyed at *preſent.* But they could not *expect* any *Communion* with the *Heavenly Table*, which might otherwiſe have been *expected* by them at the *Reſurrection.* This is what follows, *Nihil eſt quod ſperet fides: nihil quod Reſurrectio repræſentet; nihil quod in cœlis amplius expectetur.* 'Their 'Faith had nothing farther to hope 'for; there was no Arrears of Pay-'ment for them at the Reſurrection: 'Nothing to be expected more by 'them in Heaven. That is, at the *Heavenly Feaſts*, of which the *Euchariſt* was only a *Symbol.* On the contrary, that, at the *Reſurrection*, when all *Secrets* ſhall be diſcovered, they ſhould expect the ſame Treatment with *him*, whom that *Parable* had repreſented at the *Nuptial Feaſt* without the *Wedding Garment.* That is, of being *expell'd* with *diſgrace* by the *Maſter* whoſe *Servants* they had before deceived. What is there now in all this Caſe, as truly underſtood, that can ſerve my Accuſers *deſign* of Charging *either* the *Donatiſts* or *me*, with aſcribing only a *Temporary Duration* to any *Earthly Communicants?* Nothing but the *miſtakes*

of his own *Translation*. So he gives the *Sense* of this place; *Cutting off from other Men all hopes of a Futurity, you allow 'em the bare priviledge of a short Temporary Condition, pretending that your Society refuses all, who are not admitted by your own Officers, and so dismisses 'em with Disgrace from the Communion of the Faithful.* I take no notice of his *other* mistakes, which may be understood by comparing *this* Translation with *mine*, and the *account* now given of it. That which *affects* our present Cause, is his rendring *futurorum* by *futurity*, as if a *Future Being* had been intended by the Author, who indeed intended only a *Well-Being*, or a *Being* of *Future Rewards*. This occasioned his *second* mistake in Translating *totum in præsenti tempore posuisti*; 'you allow 'em 'the bare Priviledge of a short Tem-'porary Condition. As if the Author had meant it of a *Temporary Duration*. This, I doubt not, had been *Falsification* in *me*. For my part, I impute it to nothing but a *Juvenile Heat*, impatient of *accurate* Enquiry, and *precipitated* by his present *Concern* to find *Objections* against *me*. To a Person so disposed the words might sound plausible

plauſible to his purpoſe, till they were examined by the *Coherence*.

17. *His Charge of* Socinianiſm *is* falſe, *and* impoſſible *to be true.*

His Charge of *Socinianiſm* is as *diſingenious* as any of his former *Slanders*. I know no *words* of *mine* that could ever be interpreted as *Boaſts*. Nor has my Accuſer vouchſafed one ſingle *Inſtance* of it that our *Readers* may judge as well as he. Nor *did* I, nor *could* I, pretend to be the *Inventor* of an *Opinion* for which I produced my *Authors*, and thoſe far *Elder* than *Socinus*. That *Heretick* was the moſt *unlikely* Author of all for *me* to learn it from. What his Opinion *is* in *this Cauſe* I do not know, not having *Read* the *Books* this angry Perſon refers me to. Nor do I think it worth my while at preſent to enquire in a matter wherein I am ſurer than he *can* be that I am no way concerned. But by his Collections, *Socinus* ſeems for *actual Mortality* of all, ſo as to prevent all from *future Rewards and Puniſhments*. So he, p. 61. *Id mihi videtur ſtatui poſſe: poſt hanc vitam, animam ſive animum Hominis non ita per ſe ſubſiſtere ut præmia illa pernaſos ſentiat vel etiam iſta ſentienti ſit capax.* 'I am inclined to that Opi-'nion, that the Soul or Mind of Man 'does not ſo ſubſiſt by it ſelf, after this 'Life,

'Life, as to feel any Rewards or Puniſh-
'ments, or to be capable of feeling ei-
'ther. This I abhor with all my Heart. So again in the ſame place, *Satis apparet me ſentire, non ita vivere poſt Hominis Mortem, animam ejus, ut per ſe præmiorum pœnarumve capax exiſtat.* 'It is evident, that my Opinion is, that 'the Soul of Man does not ſo ſurvive 'his Death, as to be capable of any Re-'wards or Puniſhments in its ſeparate 'State. This, if he could find in his Heart to forbear *Slandering*, himſelf knows very well *not* to be my *Opinion*. He knows withal that the *Topick* inſiſted on by *me* for *proving* the *Natural Mortality* of *Humane Souls* is not *Reaſon*, which might have been uſed by *Socinus* as well as *me*. I have urged *Authorities*, and thoſe of that *kind* which were very little *regarded* by *Socinus*. Let him anſwer *them* if he *can*, and he need not fear that the *Authority* of *Socinus* will hinder me from being of *his Mind*, nor from *owning* my *Conviction*. I do not therefore intend to follow him in his *Rambles* on *that* Argument. Only I confeſs it is *amazing* to ſee his *Confidence* who pretends to know my *undiſcovered Authorities* better than I my *ſelf* do. I could

eaſily

eaſily produce *Parallels* of *Expreſſions* and *Reaſons* uſed by him occurring in *Infamous* Authors never *Read* by *him* if I could find in my *Heart* to follow his *Example*. All that *Hereticks* ſay he very well knows is not *Hereſie*. They ſeldom diſpute on both *Premiſes* denyed by Adverſaries. Muſt we therefore raiſe *Prejudice* againſt the *true Premiſe* for no better Reaſon than their *granting* and *Reaſoning* upon it? This is like the *Reaſoning* of the *Socinians* themſelves, when they make the *Trinity* a *Popiſh Doctrine* becauſe the *Papiſts* agree with *us* in *owning* it. And it is very obvious for the *like Caſes* to ſuggeſt the *like Thoughts* to thoſe who never *knew* that they were obſerved *before*. And why muſt I be preſumed to take the uſe of *Scripture Phraſes* from *them*, when I might, as eaſily as they did, derive them *immediately* from the *Scriptures*? If he will ſay any thing to the purpoſe, let him prove from my own *words*, not his own Malignant *Interpretations*, that I mention any *Hereſie* condemned either in *Socinus* or any *other Heretick* whatſoever, by the Judgment of the *Primitive Catholick Church*, or even of our *Church* of *England*. I am as much againſt *Novelties* in *Opinions* of *Divinity* as *he* is,

how

how much ſoever he has Traduced me as a *Lover* of *Novelties*, even in his Ironical concluding *Addreſſes* to me. But I do not think it equal that *truly Catholick Antiquity* ſhould be *prejudged* as a *Novelty*, for no other Reaſon, but becauſe it ſeems a *Novelty* in *later* Ages.

18. *It was the actual Death of the Body of* Adam, *whether he had ſinned or not, not its Natural Mortality, which was Cenſured as* Heretical *in the* Pelagians

The laſt *Hereſie* he imputes to *me* is that I ſay, *It is moſt certain that our Bodies were at firſt Created Mortal.* §. 60. This he calls an *unbecoming Confidence*, p. 72. Let him prove it ſo if he can, provided he will ſtill remember the *diſtinction* by which I explained my meaning in it, that I meant the *Mortality* not *Actual*, but *Natural*. This he calls *Putid*, perhaps becauſe I have been ſo often forced to *repeat* it. But it ſeems I have not repeated it oftner than was *neceſſary*. So frequently he takes occaſion for new *Accuſations* perfectly *groundleſs*, if he had remembred it. Even, in this Paragraph, one of the *Reaſons* by which I proved the *Natural Mortality* of *Adam's Body* was becauſe it *needed* the *Tree* of *Life* to make it *Immortal*. Here was a plain Confeſſion of the *Actual Immortality* of our *Bodies* by Virtue of the *Tree* of *Life* provided for us, in Caſe we had not ſinned. But the Doctrine condemned

ed in *Pelagius* was plainly ſuch as affirmed, that *Adam* ſhould have *Dyed* in his *Body*, whether he had *ſinned*, or *not*. So the *Canon* produced by himſelf. Ὡς ἐπὶ ἁμαρτήσει, ἐπὶ μὴ ἁμαρτήσει, τεθνηξόμενον ἐν τῷ σώματι, τυτέστιν ἐξελεῖν ἐκ τοῦ σώματος, μὴ τῇ ἀξίᾳ τῆς ἁμαρτίας, ἀλλὰ τῇ ἀνάγκῃ τῆς φύσεως, *Cod. Eccl. Afr.* c. 109. Or, as the *Latin* has it, which is the *Original* here, *Ita ut, ſive peccaret, ſive non peccaret, moreretur in corpore, hoc eſt, de corpore exiret, non peccati merito, ſed neceſſitate Naturæ.* So it is in *both* the *Councils* from whence it was Tranſlated into this *Code*, *Concil. Milev.* II. c. 1. *Afritan.* c. 76. That is, 'ſo that whether he ſhould Sin, or not, he muſt Dy 'in his Body, that is, he muſt depart 'out of the Body, not for the demerit 'of his Sin, but by neceſſity of Nature. This is the *true* Senſe of the *Canon*, by which the *Greek Lemma* is to be interpreted. The *Latin Lemma* in *Iſidoris*: *Contra Pelagianos qui dicunt etiam ſine peccato, mori potuiſſe Adam.* Plainly ſhewing that the *omiſſion* of the words, *though he had not ſinned*, in the *Greek Lemma* only, againſt ſo many diſtinct *Originals* of the *Canon* at large, is not worthy of the leaſt regard. That this

was

was the *Hereſie* concerned in the *Pelagians*, appears from other Teſtimonies of the *Fathers* collected by the excellent *J. Gerard Voſſius Hiſt. Pelag.* L. II. Part. II. *Theſ.* and *Antitheſ.* III. That is, that it was the *actual Death* of *Adam's Body*, though he had *not ſinned*, which was aſſerted by the *Pelagians*, and *Cenſured* in them by the *Catholick Church*. It was not therefore *Natural Mortality*, but the *actual Death* of *Adams Body*, tho' he had continued in his *Innocency*, that was *aſſerted* by the *Pelagians*, and *condemned* by the *Catholicks*, who agreed with the *Pelagians* in believing it *Naturally Mortal*. Only they differed from them in *this*, that they did not think that *Nature* would have been left to its own *Courſe*, but *Preternaturally* reſtrained by the Fruit of the *Tree* of *Life*, provided by *God* for that purpoſe, if *Adam* had *not ſinned*. How then can my Cenſurer call my *Confidence*, in this particular, *unbecoming*, when neither the *Heretitks*, nor the *Catholicks* of *that Age*, differed from *me* in what I have aſſerted?

19. *My Adverſaries whole*

So *groundleſs* are all his Charges of *Hereſie* againſt *me*. His *Arabianiſm*, his *Novatianiſm*, his *Donatiſm*, his *Pelagianiſm*

niſm, his *Socinianiſm*, are perfectly *Fictions* of his own; *no Aſſertions* of *mine*. This, I hope, will oblige him hereafter to Charge me with nothing but what he can *prove* from my expreſs *words*. His *firſt* Charge, for queſtioning whether the *Bodies* of all who Dyed in *Invincible Ignorance* of the *Goſpel* ſhould be *raiſed*, was ſo little the reſult of my *deliberate* Thoughts, that I ſhould hardly have taken that doubt for *mine*, if he had not *light* on my *words*, wherein I favoured it, but on *another* occaſion. Yet even this he has not been able to prove *condemned* by any of his *Creeds*. But his Charging me with *Hereſie* for proving the *neceſſity* of *adhering* to the *Epiſcopal Authority*, on account of *Spiritual Intereſt*, by the *Fundamentals* of the *Spiritual Society* as ſettled by *God himſelf*; and his *appealing* to the *Biſhops*, even of his own *Communion*, to *ſecond* him in *ſubverting* the *Foundations* of all *Epiſcopal Authority*. Theſe things, I ſay, betray the *injudiciouſneſs* of theſe Men who ſet up themſelves for the *Standard* of *Judiciouſneſs*, as well as their *Ingratitude* and *Rancor* againſt *us* for the moſt *Friendly* Offices to their *Function*, the aſſerting their *Rights* at our own

Charge of Hereſie, *is Groundleſs Daring and Unfair*

Damage

Damage and great *Regret*. Let either him, or Dr. *Turner* prove any thing *extravagant* in this *Power* contrived by God for preventing and repressing *Schism*. Let them prove any thing *unagreeable* to the *Nature* of the *Spiritual Society* as Confederated by tyes of *Conscience* in a time of *Persecution*. Let them, if they can, prove *any thing* in this whole *Hypothesis*, not perfectly *agreeable* to the Sense of the *Body*, and the *Discipline* of it, for the use of *which* this contrivance was introduced by *God* himself, in the *first* and *purest Ages*. This is the only way to bring the Cause to a *fair* Decision, such as may satisfie the *Consciences* concerned in the *Practices* resulting from it. Nor will it be any Credit to their *Cause* to avoid it by *Appeals* to an *Arm of Flesh*. Much less will it be to *avoid* it by *Insults* and *Reproaches*, and by raising our Readers *Passion* against us, instead of the more *Conscientious* way of *informing* their *Judgments*. Least of all, to think to countervail so *great* an *Authority* by no *Authority* that can *pretend* to *equal* it, by no *Authority* indeed greater than their *own*.

Thus

Thus I hope I have cleared my *really Old*, but *ſeemingly new*, Opinions from any ſuſpicion of Favouring either *Impiety*, or any *Hereſie* condemned by any competent *Authority*. And having done ſo, I hope, I may, in *Juſtice*, expect from our *Pious Catholick* Reader a *fair hearing* as to the *Merit* of the *Cauſe* without any *Partiality* or *Favour* to my *Adverſaries*, in Cauſes of *no* ill *Conſequence* either to *Faith* or *Manners*. As it puts *us* upon an Enquiry into the Senſe of the *pureſt Antiquity*, methinks I may hope for the *Favour* for that *Antiquity* which it *deſerves* from all who are for making that the *Rule* for trying all thoſe Principles which make our *Modern* differences *irreconcilable*. At leaſt, ſuch a *degree* of *Favour*, as may *over-rule* the *Prejudices* of their *Education* in Favour of thoſe *Characteriſticks* of the *Modern* oppoſite *Communions*, which are the true *Cauſes* which make the *Communions* themſelves *irreconcilable*. Without ſuch a *degree* of *Favour* as this, it is impoſſible to make any Reconciliation *Practicable*, becauſe *without* it there can be no *Obligation* on the ſeveral Litigant Parties to *quit* their *irreconcilable Opinions*, or to *return* to that *Primitive Simplicity* wherein they ſhould all

20. *All* Pious Catholic-Minded *Governors of the* diſtinct Communions *are concerned on account of* Spiritual Intereſts, *to have a* Favour *for what may contribute to the* Reſtoration *of* Catholic-Communion *on the* Primitive *Terms of* Faith *and* Diſcipline.

meet, if ever they will expect to *return* to that *Catholick Commerce* of *Communicatory Letters*, in which *those Ages* were so Happy, and on the same *truly Catholick Terms*. This is the Favour with which I am contented. Provided we may all proceed on that same *Rule* of *Primitive Catholick Antiquity*, in the severest Explication of *Tertullian* and *Vincentius Lirinensis*. I design what I suggest only as *Materials* to be enquired by those *Originals*, and shall be very willing to be *corrected* upon *better Information*. But we shall *all* be more *willing* to *receive*, as well as *give*, light in these matters, if we can manage our particular *Evidences* with that *Gravity* and *Seriousness* and *unassuming Meekness* which will become us *Subjects*, not as *Imposers* of our own *Opinions* on *others*. That belongs only to *Governours*, who have *alone* the *Right* of prescribing *Terms* for their own several *Communions* respectively. *They* must all be *satisfied* before it can be expected that they can *give* and *receive*, Communicatory *Letters* as they did *then*, throughout the *whole Christian World*. And they, to be sure, must *judge* each of them *singly* for his own particular *Jurisdiction*, because they have *no Superiors*, by whose Authority they may be *concluded*. Yet

even *theſe* muſt *yield* in ſome things to *each other*, before it can be expected that *each* of them can *Ratifie* the *Acts* of all *other Juriſdictions* beſides their *own*. This may be thought hard to each *particular* Biſhop *ſingly* conſidered. Yet *Providence* has ſo contrived the matter that it is every particular Biſhop's *Intereſt* to *yield* in theſe things which are neceſſary for retrieving *Catholick Communion*. It is his *Intereſt* to reduce his *Diſcipline* to its *firſt* and *pureſt* ſtate. And all agree that the *firſt Diſcipline*, when the *Church* was firſt *compleatly ſettled*, was *pureſt*. It is his *Intereſt*, and may be performed without the leaſt *Damage* to any *preſent Authority*, when ſuch *Conceſſions* are not *extorted* by any undutiful Behaviour of *Subjects*, but only to gratifie *equal Authorities*, who may gratifie *him* alſo in the *ſame way* of reaſonable *Conceſſions*. And it is indeed a very happy *Providence*, that *all Communions* have *Conceſſions* as *fit* to be expected from *them*, as *they* think *others* have *fit* to be *granted* to *themſelves*, in order to *reſtoring* their own moſt *perfect Primitive State*. This makes *them part* with *nothing* upon valuable *Compenſations* by the like *Conceſſions* of their *equal Authorities* with whom they are to *Correſpond* for the *future*. It makes them *part* with *nothing* but what

is *fitter* to be *quitted*, than *retained*, by this *Standard* of all *Modern Communions*, though no *Conceſſion* had been granted in *lieu* of it, by way of *Compenſation*. It qualifies them to *go back* from their *Modern Determinations* without any *Reproach* of their having been formerly *miſtaken*, when *no* other *Communion* can pretend *exemption* from the *like miſtakes*, nor pretend to *Catholick Communion* but on the *like acknowledgment* of *miſtakes*, and of *remitting* her *Modern Determinations*. This is the *mean* between the making Authority *Contemptible* to its own *Subjects*, and the *groundleſs* Claim to *Infallibility*, which no other *Authority* pretends to but that of the *Roman Church*, which makes her *raſh* in *introducing* Errors, and *incorrigible* in them *after* they are *once* introduced. *Ceſſions* therefore, of this *kind*, do no way *derogate* from *Authority*, nor from the *Duty* which *Subjects* owe to it. Yet, though it had, in the *particulars* wherein a *Ceſſion* is *neceſſary* for *ſettling* the *Catholick Correſpondence* here propoſed; the *Benefits* however of that *Correſpondence*, are ſufficient to make abundant *amends*, even for *inconveniences* of *this kind*, when that *Correſpondence* were once *attained*. Thence *forwards* all their *Cenſures* muſt needs be much more formidable than they are

now, when all the *Churches* in the *World* were *agreed* in *Ratifying* the *Cenſures* of every *particular Church*, ſo that *Refractory* Perſons, and *Rebels* againſt common *Diſcipline*, ſhould no where find a *Reception* that might encourage them to think themſelves *ſafe* till they had *reconciled* themſelves on the *Terms* impoſed on them by their ſeveral reſpective *Superiors*. *Cenſures*, thus *agreed* in, would *appear* to be ſuch, as they are in *Right* intended to be, of the whole *Catholick Church*, even as it is *commonly* underſtood for the *complex* of all *viſible Churches* on *Earth*. And their *Agreement* would be a great *Preſumption* for the Ratification of ſuch *Cenſures* in *Heaven*, when the Perſons *concerned* in them ſhould find themſelves *effectually* excluded from *all* thoſe *External Sacraments* to which God has *confined* the *Ordinary Means* of *Salvation*. Beſides their *Conſent* muſt needs give a great advantage to thoſe *Prayers* which are included in their Acts of *Authority*, S. *Matth.* XVIII. 19. This muſt needs be extreamly formidable and diſconſolate to Perſons *perſwaded* as the *Primitive Chriſtians* were, that *Death* and *Tortures* and all thoſe external *Coercions* which are in the Power of the *Secular* Magiſtrate were not to be compared with the unhappineſs of living *without*

Sa-

Sacraments, where ſuch *Sacraments* might be *obtained* by *unſinful compliances*. Theſe Opinions of the *Primitive Chriſtians* made them *dread* the *Excommunications* of their *Biſhops* more than all *Worldly* Conſiderations whatſoever, and *ſubmit* to thoſe *Authorities* and *Penances* of long continuance, to which no *Worldly* Fears or *Proſpects* could have obliged them. And the *revival* of theſe *Opinions*, and that *Diſcipline* unknown to *our* degenerous unbelieving *Ages*, is the ὕπαλον, with which Mr. *Chiſhull* upbraids me, the *Coar* of the *skinned*, not *healed* Sores; the inſidious *conſequences* of *more* malignity than what appears in *view*, which he would fain perſwade our Reader to *ſuſpect*, worſe than what he knows himſelf able to *prove*. Nor am I leſs for the *Primitive Faith*, in its utmoſt *Primitive extent* as well as in its *Primitive ſimplicity*; as well in all *other* particulars which can be *proved* to have been *then* thought belonging to the *Faith* and *Fundamental*, as in thoſe particulars which the oppoſition of the *Hereticks* of *thoſe Times* gave them occaſion to inſert in their *Creeds*. Withal the unanimous *conſent* of *all Churches* in the *Terms* of their common *Communion* muſt add a *greater Authority* to *each* of them as *faithful* to the *Truſt* committed to them, both

for

for *Faith* and *Diſcipline*. And this muſt alſo give them a more undoubted *Title* to a *Ratification* of their Sentences in *Heaven*, by how much their *Fidelity* to the *Truſts* committed to them is more *unqueſtionable*. I cannot therefore be diffident of the *concurrence* of the Hearty Honourers of the beſt *Antiquity*, and the ſincere Lovers and Deſirers of *Catholick Peace*, when they ſhall thoroughly underſtand my true *deſign*, which has hitherto been *miſrepreſented*.

It will, perhaps, be no ſmall *ſurtrizal* to my angry Cenſurer, to find, how little he has gained by his *inſulting Performances*. That even the *Senſe* of the *Fathers* advanced by *himſelf* and my *other* Adverſaries of the *præcarious Immortality* which is *Eſſential* to all *Created Beings*, as *ſuch*, as *depending* on the *Divine Arbitrary Pleaſure*, which God is under no *Obligation* of his own *Nature*, nor *Promiſe*, to *Continue*, is *ſufficient* for my purpoſe, and *ſolves* all the *Phænomena* for which it was urged by me, as *that* would have done which they have pretended to Confute. This will ſuffice to *ſuperſede* any *Obligation* to Proſecute my *other* Hypotheſis, and to leave me at *Liberty* to go on with any *other Point* oppoſed by *them*, which I ſhall judge of more Importance to the *Publick*.

FINIS.

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MVSEVM BRITAN NICVM